

6000

373 142



Shelton Green

ST. C.
D 1801

Of the ende of this

worlde, and seconde commynge of

Christe, a comfortable and most ne-

cessarie Discourse, for these miserable

and dangerous

dayes.

Nowe the thirde tyme corrected and with a

learned Epistle sente by the author out of

England to the translator, with

lines of one Sibyl Erithrea and

with other thinges hethereto

not put in, aug-

mented.

I. PETER. 4.

The ende of all thinges is at hande, be yee

sober therfore, and watch vnto prayer.

LUKE. 21.

Watch continually and pray, that yee may be woorthy

to escape these thynges that shall come, and that

yee may stand before the sonne of man.



Imprinted at London nigh vnto

the three Cranes in the Vintrie, for An-

drew Maunsell dwelling in Pildes Church-

yard, at the Signe of the Parrot.

Anno Domini 1578.

V E R S E S W R I T T E N B Y
T H E O D O R E B E Z E , V P O N
T H E N E W S T A R R E , V V H I C H
A P P E A R E D I N T H E Y E A R E O F
O V R L O R D G O D . 1 5 7 2 , A N D , 1 5 7 3 .

T hat Comete new, which voyde of hateful hre, or furious gleame,
Hath brightly shynynge shewd it selfe with golden glytteryng beame,
What hap to earth it dooth portend, the God of Gods dooth knowe:
And when due tyme shal once approch, the effects themselves shal show,
But if mans wyt can any deale foresee what shall ensue,
It shal not be offence for mee, such thinges by search to viewe,
This is that Starre, which to the Citie small of Dauid King,
The three Wyse men sometyme from out the East dyd thither bryng.
And that which once whē Christ was borne, did leade thē with his light,
Returnyng now declares, that Christ returnes agayne in might.
Wherefore you blessed crue of Saintes, and godly men, be glad,
And bloody tyrant Herode, stande in feare, and be thou sad.

A P O C A L Y P . 6 .
¶ Howe long taryest thou Lorde, holy and true, to iudge and re-
auenge our blood on them that dwell on the earth.

To

To the most reuerende Fathers in
Christ, Edmond by the permission

of almighty God, Archbyshop of Canterbu-
 rie, &c. & Iohn Bishop of London, Thomas

Rogers wisheth the true felicitie of
 this life, and eternal happy-
 nesse by the commyng
 of Christe.



It was the saying of *Cambyses*, (reuerend,
 and in Christ most honorable Fathers)
 that Cities woulde flourish wel in pro-
 speritie, if the inhabiteurs of them were
 watchfull, and styll imagined their ene-
 myes to be at hande. That which he
 sayde, for the prosperous estate of a cō-

mon Weale, dyd our Sauour saye, for the happye successe
 of all Christians. And both tende to shewe, that whether
 we respecte the safetie of our bodyes here on this earth, or
 the saluation of our soules in the kingdome of Christ, wee
 maye not be in our callyngs either ydle, carelesse, or secure.
 But yet, suche is our nature, we rather obey the woordes of
Cambyses, for temporall prosperitie, then the warnyng of
 Christ, for eternal happynesse. Whereby it comes to passe
 that we haue cōmonly fayre bodyes, but deformed soules:
 much goods, but litle goodnesse: and glorious wee seeme
 in the sight of men outwardly, but odious inwardly in the
 eyes of God. For it is harde to fynde a man (sayth *Aristotle*),
 whiche in prosperitie is not proude, disdaynfull, and arrogant: of
 whiche sort are they, whom strength, whom riches, whom
Cientes, whom aūthoritie, whom fauour of men hath ex-
 alted. And so enioying theyr hartes desyre, they are of
 mynde, that no aduersitie can hurte them. And what is
 that, but as *Danid* sayd, The vngodly hath sayd in his

Math. 24. 15

Mark. 13.

Luke. 21.

Arist. lib. 2.

Rhet. 1. ad.

Theodecten.

Cap. 10.

The Epistle Dedicatorie.

Proverb. 1.

Psalm. 73.

*Cardanus
de rerum
varietate.*

hart, tush, I shall neuer be cast downe, there shall no euill happen vnto me. But the fayrest Oke is soonest cut downe: the fattest Oxe is readiest for slaughter: and the felicitie of fooles, is theyr owne destruction. For how sodainly doo they consume, vanish, and come to fearefull end? yea, even as a dreame are they, when one awaketh.

As our Sauour thought the doctrine agaynst securitie, most profitable for his Disciples, and all mankind: So hath his faythfull seruant the Author of this booke, supposed the same most necessary to be spoken of, in these miserable dayes. And this was the cause and ende wherefore this Treatise was first written, namely, that by reciting the signes and tokens of dangers imminente, and of the worldes destruction, he might draw the wicked from securitie, and driue them to a care of godlynesse and vertue. A godly, zealous, and learned woorke, and gratefull, no doubt, to all good men. *Hippocrates* forewarned the *Grecians* of a greuous plague, which was nigh at hand, and for his good admonition he was honoured as *Hercules*, and obeyed as a God. The *Athenians* for telling them the perils whiche they were like to fall into, erected to *Berosus* a goodlye Image, with a golden tongue. The *Grecians* to *Hippocrates*, and the *Athenians* to *Berosus* were neuer so bound, as all Christians to *Scheltco*, for this learned booke. For herein the tokens of the ruine, not of one Citie, as of *Athens*: nor of one Countrie, as of *Greece*: but of all the world, are set downe. And here may be seene the wayes to preuent the destruction, not of body alone, as were those of *Hippocrates* and *Berosus*, but of body and soule from euerlasting paine in the pyt of hell. So that more cause haue Christians to be thankfull to this author, than were the *Athenians* and *Grecians*, to both them. Notwithstanding he desireth not (though his deserts be vnspeakable) to be honoured with the rites of *Hercules* (such idolatrie he abhorreth) nor to be kept in memorie with a glorious

The Epistle Dedicatorie.

3

ous Image (such memoriall he misliketh) he onely cra-
ueth that Christians would weigh what is sayd, and loke to
them selues: hee seeketh the saluation of all, not hys owne
glory. But howsoever he be esteemde of others, I trust
your Lordships will like of this woorke: and so like it, that
ye will allowe it: and so allowe it, that yee will both against
the euill woordes of the enuious, & the captious tongues
of malicious persons, willingly protect it. It pleased the
Author, to chuse for Patrons, at the first, two noble* Earles: *Of East
but me thinkes, none so meet for defence thereof, being a *Friseland.*
Spirituell Discourse, as Spirituell men: and because it ten-
des to the cutting away of securitie, who better Patrons
than they, whose office is to be vigilant, whereof they haue
their names? And among Bishoppes, who fitter then they,
whose authoritie is such, as none may better, and zeale so
great, as none will sooner seeke, and promote the glorie
of God: Wherefore I trust, both because it is diuine, your
Lordshippes wil vouchsafe: and because it was wel accepted
by two worthy men, (but yet Temporal) your honours
wil much more willingly allowe the same, being Spirituell.
And that you may doo so, God, for whose glory it was first
made, and is now translated, put into your myndes.

Your Graces and Lordships most
humble at commaundement,

Thomas Rogers.

A.iii.

To

*Dist. Frisland book 1614
L me. H. E. Farwell Disposition*

To the vniuersall Churchethrough-
 out the worlde, the most holy and chaste daughter
 of Sion, and entirely beloued Spouse of Iesu Christ
 the Sonne of God, King of all Kings,
 Health, and comfort in the holy spi-
 rit, and the speedie commying of
 her brydegrome. &c.

Canti. Cant.



Psalm. 51.

Rome. 8.

I Am not ignorant (sweet Siō daughter of the celestial Hierusalem, and entirely be-
 loued spouse of Christ) in how great mi-
 series thou hast been plunged now a lōg
 time, for the lacke of thy kinde & louyng
 husband. Which, notwithstanding thou
 art blacke and browne, by reason of the
 extreme heate of the Sunne, and light of
 God the father, to which (as yet) thou canst not approche,
 yet onely, with al his hart embraceth thee, as his friend, for
 fairenes, peereles: & as his wife, for beautie, surpassing. For
 thy blacknesse, by his holy spirit, he hath turned into
 beautifulnesse, & thy vnseemely spottes of sinne, by his pre-
 cious blood, are no whyt seene, and by his holy spirit he
 hath wonderfully adorned thee within, and endued thee
 with the holy Ghost, and the seale of beleefe, so that nowe
 thou canst not doubt but that he is both faythfull, and fa-
 uours thee with all his harte. And yet it greatly greeues
 thee, that thy glory whiche thou wishest for, thy comfort
 whiche thou hopest for, and thy king & bridegrome for
 whom thou so lookest & longest for, is so long from thee.
 And no marueyle: for it is the propertie of a faythful loue,
 not quietly to beare the absence, but ardently to desire the
 presence, the pleasaunt speach, and louyng embracyngs
 of her beloued. And yet most of al it greeues thee to see the
 shamelesse boldnesse of that abominable strumpet the
 whoore of Babylon, which blusheth not to cal her selfe the
 onely spouse of thy Christ, and to cal thee an harlot: to
 boast of her external beautie, and to cast in thy teeth thy
 outward

outward deformitie: to bragge of her antiquitie, fame, and glorious estate, and to tel thee of thy nouelty, pouertie, and miserie. Hence it commeth, that thou art no where in quiet from such taunts and chidings, nor thy members any where safe from her bloodie persecution. Hence it is, that before the worlde, whiche is the Son of this naughtie huswife, thou art contemned, hated, and afflicted: and she as the Queene of heauen is adored, loued, and aduanced: with her haue all nations committed fornication, and the Kings of the earth haue become frantike with the Idolatrous wine of her poysoned doctrine. And hence commeth thy deepe sighings, thy mournfull countenance, and the intolerable vexation of minde whiche thou art in. Hence it is, that thou canst not be meery. But comfort thy selfe, faint not (thou beloued of Christ) for thy husband for thy sake hath made her naughtines to be knownen, and she whiche was loued, is now hated: and was glorious for her externall fairnes, is now become odious for her spirituall filthines. Haue paciencie therefore but a little while, and thou shalt see her to be of none accompt: for thy louer in whom thou delightest, shall bring her to such shame, as she shall not be able to showe her head out of hell, when thou shalt be in glory with thy beloued.

Apoca. 12.

Nowe wyl I make thee priue, with whom this naughtypacke (whiche nowe is many wayes knownen to all the worlde) hath had to do since firste shee left to fauour thee, and began to fancie the wicked doctrine of the Gentiles, her baude, and thy sworne enemy. Iohn a very friend of your husbandes, and most familiar with hym, in his Reuelation dyd foretell, that immediately (after he had seene an Angell flying thorowe the midst of heauen crying with a loud voyce, Woe, Woe, Woe, to the inhabitants of the earth) from the other voyces of those three Angels, which were yet to sound, the fift Angell dyd first sounde, and he sawe a starre falling vpon the earth,

An Epistle.

earth, which was the fall of the Popes holines, from celestiall too earthly things, and hauing the keyes not of heauen, nor of *Peter*, (as he dooth vaynely boast) but of the bottomlesse pit, the pit of hell. Which when he had opened, there came out great abundance of Locustes into the earth, and had for their king, one whose name was in Hebrue *Abaddon*, in Greeke *Apollyon*. To this wicked king did that whoore of *Babylon* plight her fayth, ioyne herselfe, and altered the name of the Empyre, so that at length the flourishing estate of the old Empyre vanished, and he became the chiefe amongal Christian kings. But what happened afterward? These *Locustes*, to wit, that infinite and horrible crewe of idle Prelates, Priestes and Friers, with their abominable king the Pope of *Rome*, (whom *Paul* dooth cal, the sonne of perdition) ascended from hell, and brought with them, not the pure doctrine of Gods worde, but the poysoned lessons of diuels, and so by the filthy smoke of false opinions, obscured the Sonne of righteousnesse, & infected the wholesome ayre of Christes Gospel. But now would you haue them better described? They are for their intolerable pride and threatnings, like vnto horses, prepared to the battaile: womens hayre they haue, because they are in dealings light, in behauiour wanton: Lyonsteeth, for their crueltie: shieldes as it were of iron, to note their obstinacie: In wordes they seemed curteous, and therefore they had the faces of men, but in deede they prooued villanous, and therefore in their tales they had the sting of Scorpions. These made a noyse as it were of many wings, which noted the fame of the Popes holines. And they had power to hurt, and yet not al things, but onely men: and yet not all men, but those which had not the marke of God in their foreheads: and yet they could not plague at their pleasure, but in certayne monethes: and those not in Winter, but in Somer. So thou seest O daughter of *Sion*, pure and vnspotted Virgin, to whom this
this

this vile strumpet Rome, which according to *Sibyls* prophesie is become Rume, (that is, violence or crueltie) hath coupled her selfe, with whom she hath played the harlot, and is become drunken with the bloud of Martyrs, sitting vpon that seuen headed beast horrible in sight, and in deede most cruel. *Last lib. 7. cap. 25.*

Now marke I beseech thee, and call vnto mynde the woordes of thy beloued, which gaue his Apostles to vnderstand, that afore his comming, (meaning afore he celebrates his mariage in the kingdome of his almighty father) the sound of the Gospel as it were by a Trumpet, should be heard throughout all the world, that so, both the number of thy friendes might be greatly multiplied, and this child of perdition by the final end of all things, and his famous comming, vtterly abolished. Which things to thy comfort thou mayst perceane to be come to passe already, euen about the sixt houre or middle of the sixt day, or six thousand yeare of the worldes creation. Thou seest how the voyce of the Gospell hath sounded in al quarters of the world: thou seest how that sonne of perdition with the whore of *Babylon* sitting vpon a purpled and bloody beast, is by the breath of Gods word confounded: thou seest also (which is most to thy glory and their perpetuall prayse) how the kings of the earth (which were sometime the tenne hornes and vpholders of that beast by whom she receyued both such authority that she might persecute, and such titles, that she was honored as a Goddesse, and reuerenced as the Queene of heauen:) thou seest I say, whom they dyd honour as a Queene, how they doo hate for a Queane: and whom they dyd reuerence lyke a Goddesse, how they renounce as the greatest enemy to godlines: and whom they dyd by an ignorant zeale enrich with all things that myght cause her to be in the sight of all men glorious, how they worthily impouerish, and endeouour by all meanes to make her odious. So that the number is greate which

An Epistle

Zach. 9.

know and confesse thee to be the true and faythful spouse of Christ. Which, God graunt as they in mouthes confesse to fauour thee, so in manners they may expresse Christianitie: and as they speake well, so at no tyme they may be seduced eyther by the vaine pleasures of this world, or by subtile snares of the diuel, from louyng thee. Wherefore triumph now thou daughter of Sion, reioyce daughter of Hierusalem, thou daughter of peace reioyce. For behold thy husband thy kyng wyl come, thy sauour wyl come to thee, and that certaynely, and shortly he wyl come, but not poorely and like a seruant, as afore, but like a Soueraigne, lyke a Kyng of all Kyngs, in maiestie triumphyng, in muche glory, accompanied with Archangels, and al the hoast of heauen, in the cloudes he wyl come, that so he may be reuenged vppon his enimies, and headlong cast that harlot, and that kyng of Locustes the sonne of perdition, the image of the beast and false Prophet, into that burnyng fornace of vnquencheable fyre: but his chiefest commyng shalbe to drawe thee vnto hym, and to bring thee into his bedchamber, where all sorowe and fighyng layde apart, thou shalt enioye the pleasaunt speech, and sweete imbracementes of thy beloued, and shalt be beautified with all celestial benefites which haue been appoynted for thee since the beginnyng of the worlde.

Whiche being so, I thought nothyng would be more gratefull vnto thee, nor better recreate thee in these thy troubles, then to learne some certayne tokens, and heare infallible tidyns of thy husbandes returne. The consideration wherof, hath caused me for thy comfort, by writyng to place before your eyes such vndoubted signes of his commyng, although I will not take vpon me to tell the very houre, day, and yeare (which is knowen to God alone) that easily you wyl belecue and perfwade your selfe, that it wyl not be long afore he come: This day wyl he visite thee before the Sunne be set, of which, the most
part

part is consumed, noone is past, it is now one of the clocke,
& therefore his comming must needes be nygh. These and
such lyke things you shall perceyue to be handled in this
booke. Where I haue erred, amend the fault, and forgeue
the maker: (for to your iudgement I submitte mee) which
is the onely thing I desire, after I haue obtayned your ear-
nest prayers to your beloued, in my behalfe, that I may
accompanye you in the faith, and spirituall blessings, with
which in Christ through the meere grace of God the fa-
ther you are especially adorned: and that with you I may
haue the same communion of all celestiaall benefites,
and be partaker of the kingdome of Christ, and

God the father. Fare you well, and God

graunt you nowe and euermore the

quietnesse of mind & perpe-

tual delight, with euer-

lastyng comfort in

Christ, by the

holy Ghoste.

Amen.

From Emden.

B.ii.

THE PREFACE.

*Incredulitie
the roote of
all impietie.*



Matth. 25.

2. Cor. 5.

Rom. 8,

Luk. 16.

Dives,

Lazarus.

Among al finnes, none is more odious before God, than is Incredulitie: doubting both of diuine promises and threatnings, notwithstanding that the world and hypocrites (placing all religion in external behauiour & ceremonies) think the contrary. Because from that, do spring al finnes, of doubting both of God, & in God, and al wickednes els what soeuer: so that we may wel affirme, Mistrust to be the cause of all euils. For who is there so extremely mad, that willingly would defile hymselfe with any sinne, if he gaue sufficient credite to these words of Christ: Come ye blessed of my father. &c. Againe: Depart from me yee accursed, into that eternal fire which is prepared for the Diuell and his Angels: Or to those words of Paule, where he sayth: We must all appeare before the tribunall seate of Christ: that euery one may beare away those things which he hath in his body done, according to that which he hath committed, be it good or bad. Wherefore of these may certaynly be gathered, that none of them beleue eyther the sweete promises of God, or seuerer and horrible threatnes, which stubbornly resist his commaundements, and do not obey them. For it cannot be that either beleeuers should lyue after the flesh, or lyuers after the flesh, should be beleeuers: because, not beleeuers, but lyuers after the flesh, shal dye. And of this wee haue a manifest example in that rich man, crauyng of Abraham, that he would send Lazarus to his brethren, to warne them, least they came into that place of torment. By which no doubt he would signifie, that they would more esteeme the authoritie of Lazarus commyng from the dead, than Moses and the Prophetes. And therefore what marueyle if he contemned charitie, when he cared not for faith? That when he flowed with such abundance of all things, yet nothing at all fauoured poore Lazarus lying miserably before hym? And therefore, because he was without fayth and charitie, beyng departed from this world, was cast headlong into hell.

And as this vnbeliefe is the very spring of sinne, and of all vngreatnes the gulf, in which, all vnregenerated are drowned.

THE PREFACE.

7.

drowned : so contrarywyse , true and Christian fayth (by Faith the which we haue a sure trust to Gods mercy , and free remission roote from of our sinnes , promised to vs through the merites of Christ which the sonne of God) is the luely fountaine in Christ , by the all vertues, helpe of the holy ghost , of loue both of God and our neigh- and good bour , and is (at one woorde) the cause of all spiritual good, workes do which followeth her as necessarily as heate doth fire . Because proccede. it is meete (if beleeuers liue after the spirite) that the holy ghost stirre up in the like motions to hym selfe . But yet alas, great infirmitie and weaknesse is in the faithfull , although regenerate , so that not seldome they stande in doubt of Gods promises , and therefore haue great neede of proppes , to keepe them from falling : for we are more delighted with apparant and present things , than with future and inuisible . For naturally those things which are obiect vnto vs , doo more moue our senses , than those which are of faith , which is the substance of things to be hoped for , an argument of things not appearing, Hebr. 11. Faith what. whose litle sparke sometyme appeareth in vs , and is much to be raised by the woord of God , that it may the more increase , and quicken our dead members with the heate of the holy Ghost. Also in our greatest temptations , and most cruell persecution, the Diuell, togeather with our vile flesh , bring great doubts into our myndes , of the promises of God , especially when we behold the vngodly to liue in this world in all pleasure , to their hartes desire , ioyfully : which thing that kingiy Prophet Dauid Psal. 73. in his Psalmes dooth at large and plainly teach vs . And therefore the miseries of this lyfe are the more easily borne , when we doo as it were behold the ende of them before our eyes . Of which it commeth , that to the godly (truly thinking themselves to wander in this world , not to liue in their owne countrey) the remembraunce of these euyls is pleasant , and is a great comfort in all miseries , to thinke that by death , in that last coming of Christ , at the length , they shal haue a most free entrance into that celestial Hierusalem , sweet and eternal Countrey , of which in a most assured hope by fayth , they know themselves citizens.

B. iii.

Wherefore

THE PREFACE.

Wherefore I haue thought it very expedient, by certaine arguments, to set against all infidelitie, the doctrine of the Prophetes and Apostles, concerning the last comming of Christ to the vniuersall iudgement, before which, in the ruine of this wretched world, shall in a moment appeare the resurrection of the flesh, and a sodaine change of all men liuyng. So that all mistrust and unbeliefe, the Quagmyre of all maner of wickednesse (in which many lye in great slumber, and sleepe securely) may earnestly be cast away, true fayth in diuine promises may bee raised, our hope of attaynyng an happy life, and deliuerance from all troubles, may be nourished, and we the more vigilant: least upon a sodaine that great day of the Lord, (horrible to the ungodly, but to the godly comfortable) vna-uares oppresse vs, and the sponse finde vs sober, wyse, and prepared to the feast, not without oyle in our Lampes. For his comming in this last age of the world, without doubt is not farre, & maketh great hast, and wyll not (as many suppose) linger.

The argu-
ment of the
booke.

1

2

3

4

Wherefore, in this litle woorke, I haue determined by some euident places of the Scripture, first too proue, that there shalbe one day a generall destruction of this world, and an vniuersall and last iudgement of our Lord Iesus Christ the Sonne of God, in which all the promises of God shall to the vttermost be fulfilled, and his great threates shall take effect. Then by the testimonies of holy Scripture we will shew, that the age of this world shall not be more than sixe thousand yeres: & that the sixt thousand (in which wee now liue, whose time is more than halfe consumed) because of intollerable wickednesse, & shamelesse securitie of men, shall not bee fully finished. And to this shalbe added certeine singuler signes, by course of tyme and yeares wonderfully agreeing with the inclinations of the Starres (if credit may be geuen to Mathematicians) which things notwithstanding I referre to the iudgement of the Church, and Doctors of more discretion. Last of all, certain proofes out of Scripture shalbe brought of the maner of Christes comming, & of the effect of the last iudgement: with an exhortation to watchfulness, for that most ioyful comming of our bridegrome.

Cap.

*That there shalbe a destruction of
this worlde, a resurrection of the
fleshe, and a generall
iudgement of all
mankinde.*



Specially (setting apart all o-
ther darke significations of the
worlde, whiche in holye Scri-
pture are to be founde euery
where) in this place talkyng
of his destruction, we take the
same (as *Aristotle* dooth in his
booke of the world) for a knit-
tyng togeather of celestiall and

*The world
what.*

inferiour bodyes disposed by Arte, which dooth contayne
liuyng creatures, & all other thyngs which are ingendred,
& remayne euerie where. And because in the same is to be
feene a woonderful show, therefore do the *Latines* very wel
take his denomination from fayrenesse, so that they cal the
world as the *Grecians* doo, *κόσμου*, a goodly show or or-
nament, from the perfect excellenciethereof, as *Plinie*
writeth. Which wonderfull peece of woorke (as appea-
reth by the manner of his creation, and holy *Scripture*
dooth plainely and sufficiently auouchethe same) was
onely to that ende builded, that it shoulde be a house or
dwelllyng place for mankynd. For when our most migh-
ty and eternall *God* by his woord of power had cteated
of nothing all thyngs, as wel senslesse, as hauyng lyfe, at
length he made *Adam*, whom he appoynted *Lorde* of all
creatures, and possessor of *Paradise*, situated in the midst
of this goodly and glorious world : & fashioned hym also
vpright

*The ende
whie the
world was
made.*

Of the second comming of Christ,

The excellencie of the world to come, is then best perceived, when we consider the glorie of this world.

Gen, 1. 2.

vpriought and innocent, (according to his owne likenesse) that the *Lord God* of him might worthely bee worshipped. Here the vnspeakable loue of God towards mankind, is most diligently to be considered. For if the Lord God for our sakes hath erected this famous and excellent piece of worke, to bee an abiding place for mankind, of which he would gather to himself a perpetual church, how fayre and glorious shall wee thinke that euerlasting Temple to be, which he hath prepared for his elect in *Christ*, and for his heavenly and celestial warriours, where we shall enioy the sight of our euerlasting God, and shall knowe hym in maiestie and glory euen as he is? Truely no comparison of excellency betwene these, can so much as in imagination be conceyued, although the beautie of this world and vniuersity be such, as mans wit cannot sufficiently thinke of the same. Because as between the creature and the creator there is no equality, so great is the oddes betwene visible things created, and supercelestial, to vs altogeather inuisible, where the sonne of God with all Saints, in the circuite of all Angels with God the father hath his eternall seate and continuall abiding. But all men through the fall of *Adam*, are become vnworthy of that place which was appoynted for *Adam* being pure from sinne and vnspotted. Neither had the world any more borne him, according to this immutable sentence of God, (*At what tyme thou shalt eate of the tree of knowledge of good and euill, thou shalt dye the death*) had not that ouermercifull God through his deepe & secret counsaile, receyued him & al the elect into fauor by the promised seed of the woman, by *Christ* the Sonne of God, which was to come in the flesh. And therefore if the world haue hitherto, and as yet shall continue, it is only done for their sakes which are chosen in *Christ*: whose number being full, the world of necessitie must fayle, and fall downe flat. For which cause the Lord hath set a certayne tyme of the worlds destructiō: because
by

by the sinne and wickednesse of vngodly men being mar-
ueilously polluted and accursed, it dooth togeather with
all other creatures (as saint *Paule* saith) subiect to the same *Rom. 8.*
corruption, *desire a deliuerance from enyll.* And therefore
that this vniuersall worlde may be brought to his former
integritie, it must of necessitie be consumed and burnt
with fire in the commying of the Lorde, as *Esay* witnesseth, *Esay. 66.*
saying: *Behold, the Lord wyl come in fire; and his Chriot shal-*
be like a whirlewynde, that he may render his indignation in
heate, and his correction in flames of fire: because the Lord wyl
iudge in fire. And S. Peter saith, *The daye of the Lorde wyl*
come like a theefe, at which tyme the Heauens with great speede *2. Pet. 3.*
shall vanishe; the Elementes with heate shalbe dissolued: and
the earth with all conteyned in the same, shalbe consumed with
fire.

No marueyle then though *Ethnikes*, and Philosophers *The vayne*
followyng the deuises of their owne imaginations, straun- *cogitations of*
gers altogether, and ignoraunt in *Scripture*, haue had very *prophane phi*
many *prophane cogitations of the worlde.* Aristotle the *losophers*
Prince of Philosophers, dreameth that the worlde neuer *concerninge*
had beginnyng: *because (as he saith) the gods in this infinite the worlde,*
eternitie haue not been idle. But *Plato* beyng of another mind, *Aristotle.*
wil that the world was made, yet he thinketh the same to *Plato in Ti-*
be *Animal immortale, A creature whiche shal not dye, but maō.*
remayne for euer. *Plinie* beleeueth the worlde to be an e- *Plinius nat.*
ternall and vnmeasurable Godhead, neyther begotten *hist. lib. 2.*
at any tyme, nor shall be destroyed. Others (as *Epicu-* *cap. 1.*
res) imagin that there is not one worlde onely, but infi- *Epicures.*
nite, whereof some take place, as others auoyde. *Plato*
also iestingly saith, that before nine thousand yeares past, *Plato in*
there was another maner of *Athens*, and farre better citi- *Athlantico.*
zens. *Herodotus* saith, that the *Aegyptians* haue made men- *Aegyptians.*
tion of tenne thousand yeares and moe, of the worldes
continuance, and that they haue obserued, that the places
of the rising and goyng downe of the Sunne haue been
twise chaunged, so that where now it falleth, there it hath

Of the second comming of Christ,

Saduces.

Esay. 56.

Sapien. 2.

risen twise, and hath twise there gon downe, where it riseth nowe. But more woonderfull and execrable is it, that among the people of God should be *Saduces*, and among Christians such kinde of men, which of set purpose, against the manifest woord of God, dare boldly say and perswade them selues, that the world neither had beginnyng, nor shall haue end, that there shall be no Resurrection of the flesh, no lyfe after this lyfe, no rewardes for well doying, no punishment for sinne: and that the world, as it is now, so hath it been, and shal continue for euer. Which kynd of men are playne *ἀθεοί*, men which neyther beleue there is any God, or diuine prouidence at all. And I feare me, the most part of mankynd (such as are called in the holy Scripture, worldly minded, & carnal, although they seeme neuer so spiritual catholique, and woulde be counted Gospellers) by the like fictions, and dayly suggestions of the Diuell (although not so wylfully) flatter them selues, and gladly would be brought into that opinion, that so in a desperate securitie, they may spend their dayes, and augment their impietie.

Diners proofes out of the worde of God that the world must haue an ende.

Of the resurrection of the flesh.

1. Cor. 15.

Against which apparant dotage, & wicked cogitations of naughty men, through want of true knowledge, by the instinct of *Satan*, and corruption of the mynd of man, it standes vs vpon to arme our selues with the woorde of God, and confirme our consciences by the testimonies of *Christ*, of the *Prophetes*, and *Apostles*. The holy Scripture in many places dooth playnly tell vs, that one day the sonne of God *Christ* shall come to iudge the quicke and the dead, all flesh shall ryse, and the world shalbe consumed with fyre, as the aboue recited testimonies beare witnes. To proue the resurrection of the flesh, very many proofes may be alleged, both out of the olde and new Testament. But amongst all, the disputation of Paul may suffice vs, where by many argumentes he confirms the resurrection of the fleshe, and copiously and sufficiently dooth also proue, that we must all stand before the tribu-
nal

nal seate of Christ, to receyue eternall rewardes for our deedes, be they good or bad. And *Christ* saith: *Marueile not at this, for the day wil come, in which all which are in the granes, shall heare the voyce of the son of God, and those whiche haue done well, shall come foorth to the resurrection of lyfe, but those which haue doone euill, to the resurrection of iudgement.*

John. 5.

To this purpose may be recited other infinite places of holy Scripture, and also the *Creede* of the *Apostles*, *Niceene* & *Athanasian*. But I pray you, what auayleth Religion, fayth, hope, & that great pacience of *Christians* in all their troubles, and cruell persecutions, if this doctrine of the consummation of the worlde, and commying of the Lord, with that which belongeth ther unto, (which of all others maye most absurdly be thought) were but a vaine imagination of the *Prophetes*, of *Christ*, of the *Apostles*, and of all the *Martyrs* in the *Church*, when as no cause can be supposed, which might driue them to the loosing of theyr fame, their goods, and their lyfe? So that truth is so playn and apparant, that a godly and wel disposed mynde makes that a sure argument of the worlds decay. For these godly men, of al others in the world most miserable, suffered those greuous and dyrefull things, not for the hope of vayne glory, or desire of riches: but for the loue of *Christ*, through the secret motions of the *holy Ghost*, perswadyng them selues, that in *Christ* was hyd the treasure of true riches, and eternall glory. Wherefore it behoueth vs vndoubtedly to thinke their doctrine to be true and celestiall, and not to proceede from their owne brayne, but to be deliuered vnto them by *Christ*, and his *holy spirit*: and the rather, bicause *Christ* of hym selfe doth say, that he is the truth, and the lyfe: and that he telleth vs from the bosome of his father: and the father saith (in the presence of three apostles) from heauen: *This is my beloued sonne, in whom I am pleased, heare hym*: which voyce of God was also heard in *Jordan* whē *Iohn* was baptising hym. This coeternal sonne of God, word of the euerlasting father, creatour of all things, our Redee-

The testimonies of the Prophetes, of Christ, and Apostles, confirmed by the blood of martyrs.

Proofe from the testimony of the holy ghost.

Auctoritie of Christe, and the testimony of God the Father.
Matth. 15.

Of the second comming of Christ,

*The doctrine
of Christe as
touchinge the
destruction
of this world.*

*Mat. 24. 25.
Mark. 13.
Luke. 21.*

*Proofe from
prophecie.*

*Esay. 9. 11.
35. 40. 53.*

*Daniel, 2. 7.
8. 9. 11.*

*Daniel the
greate Hi-
storigrapher*

mer Christ, of set purpose taught his Apostles certain tokens of the worlds destruction, & of his comyng to iudgement. And also in his last Sermons (before he yeelded himselfe in our behalfe to the Crosse) he plainly dooth as it were depaynt and set the same afore their eyes, and counsayles them, & among them specially those whiche were to lyue afterwards, to be watchful, sober, prepared, and ready, least in his terrible visitation (whose differring brings too much securitie to the reprobate & condemned persons) vpon the sodaine they be intrapped, and as it were taken in the snare. All whiche, *Matthewe*, *Marke*, and *Luke* doo abundantly set foorth. So that the truth teaching the same, nothing ought to be more credible & certaine to a *Christian* man, than that the world (his ful tyme beyng expyred, the prouidence of God the eternal father so disposing the same) shal passe away: and that Christ our Lord shal come in the cloudes of heauen, to the last and vniuersal iudgement.

The holy Prophets likewise haue by diuine inspiration foretold many things, of the comyng of Christ in the flesh, of his doctrine, death, and resurrection, also of the change of *Empyres*, and of the ruine of many townes, al which are fully come to passe: so that nowe they may seeme not by euent to haue foretold, but to haue drawen a true and certayne historie of these thyngs. How liuely *Esay* dooth expresse the natiuitie, person, doctrine, miracles, death, and resurrection of Christ, it is well known vnto all, though but meanelly red in the *Scriptures*. Likewise *Daniel* in many places seemeth not to haue prophesied, but orderly to haue written things already done, of the continual alterations of *Empyres*, and of the comyng of Christ, that well he may be called the great historiographer. Now what shal we say, sith in these and all other things their prophecies haue taken effect, and sith by one and the same spirit they haue signified of the second comming of Christ, in which he shal declare him

himselfe to be an eternal king of al kings & principalities, that these ought not to be finished? Yes vndoubtedly: so that he shal put al kingdoms of the world vnder his feet, & shal hew them like a stone, which is cut frō the mountain, He appeared vnto king *Nabuchodonosor*; without handes brusinge that great image which offered it selfe vnto the king in his sleep: vnder which, according to the interpretation of *Daniel*, were figured al the Empyres of the world. And the same heauēly Prophet by the same spirit did foretel, that God would raise vp an euerlasting and perpetual kingdom, which al the saints of God after iudgment shal possesse world without end. Now what let is there, why by like certaintie those things shal not be fulfilled, which haue been spoken afore, of the destruction of this world, and eternal gouernment of Christ? sith that kingdome is perpetual, and not to be ouerthrowen, prepared for the saints of God from euerlasting, as faith and christian religion doo confirme. And from the same spirit of truth are these things vttered: Gods prouidence also is certain: his eternal pleasure not chaungeable: and of his power, which of nothing created the world, nothing is wanting. Wherefore of these things, none except either a mad man, or possessed with some euill spirit, can rayse any doubt.

Daniel. 2.

Daniel. 7.

Besides, the eternal iustice of God the righteous iudge dooth greatly exact, that euery man should be rewarded according to his deserts. Of which must needes be gathered, that the state of good men must be glorious: of wicked, most miserable. Which cometh to passe cleane contrary in this wretched worlde, where most commonly good and well disposed persons are with troubles tormented, with banishment punished, with losse of goodes empouerished, and with all miseries ouerwhelmed: but the wicked are with delitious fare nourished, with goods enriched, with offices preferred, and for aucthoritie honored: as *Dauid* in these words dooth bytterly cōplayne: *My feet were almost gon, and my treadings had welnigh slipt.* And why?

Proofe from the iustice of God.

Psal. 73.

Of the second comming of Christ.

I was greeued at the wicked, when I sawe them in such prosper-
ity: For they are in no peryl of death, but are lusty and strong:
They labour not like other men, neyther are they plagued like
other folke: and therefore pride compasseth them as dooth a
shayne: and they haue put on the garment of crueltie: Their
eyes are swollen with fatnesse, and they do what they list: They
marre others, and speake marueilously, yea they blasphem the
most highest. And a litle after: Behold, these ungodly prosper
in the world, and enrich them selues greatly: and I sayd, then
haue I clenfed myne hart in vayne, and washed my handes in in-
nocencie: Al the day long haue I been punished, and chastened
euery morning: yea, and I had almost sayd euen as they: but
lo, then should I haue condemned the generation of thy children.
And therfore there must of necessitie be another lyfe af-
ter this, in which, according to the iust iudgement of
god, euery man must receiue eternal & worthy recom-
pence for their woorkes, be they good or bad: eternall
glory, or eternal infamie: Euen as *Dauid* also in the same
Psalme, to the comfortyng of hym selfe and the Church,
tellet vs in these woordes: Then thought I to vnderstand
this, but it was too hard for me, vntyl I went into the sanctuarie
of God, then vnderstood I the ende of these men. Namely, howe
thou hast set them in slippery places, and wilt make them fall
downe into desolation. O how sodaynely doo they consume, vanish,
and come to a fearful end, yea, euen as a dreame are they when
one awaketh: Lord when thou raysest the dead, thou wilt de-
spise their image. And besides, especially it agreeth to the di-
uine iustice, (after all good woorkes or bad committed in
this body) that all bodyes knyt with their soules, doo ryse,
and receyue that which they haue deserued. Which thing
Esay most plainly doth signifie in this manner: *Al fleshe
shal come to worship before my face, sayth the Lorde: And
they shal come foorth, and see the dead bodyes of men, which
haue done wickedly agaynst me: their woorme shal not dye, and
their fire shal not be extinguished, &c.* And *Iob* in plaine
wordes doth witnesse, that those bodyes which we now
haue,

Esay. 66.

Iob. 19.

haue, we shal receiue againe. For thus he saith: *I know that my Redeemer liueth, and that i shall ryse in the last day from the earth, and shalbe clad agayne with my skin, and in my flesh I shal see God, whom I my selfe shal beholde, and myne eyes shal beholde him, and none other.* Then (as Esay writeth) shal death be utterly deuoured, & the Lord God shal wash away al teares from euery face, & wil take the reproche of his people from the earth, because the Lord hath spoken it. Neyther (as Iohn saith in his *Reuelatio*) shal there be death any more, nor weeping, nor crying, neither any more grieve, because the former things are past. Esay 25. Apoc. 7. 21.

Moreouer, the Lorde God is not onely iust, but also truth it selfe. And therefore al those things which by the *Prophetes* and *Apostles*, through the instinct of the holy Ghost, he hath reuealed touching the ende of the world, the resurrection of the flesh, the last iudgement of Christ, the eternall lyfe of the godly, and the eternall death of the wicked, which is to come, shal so certaynly come, as nothing ought to be more certaine vnto vs, notwithstanding that mans reason, and the doctrine of the *Philosophers* cannot sufficiently conceiue the same. For if he be truth, how can he lye? or sith all which hath been spoken afore of *Christes* commying in the flesh, of his death, and resurrection, of alteration of Empyres, be sufficiently fulfilled: how can we otherwise thinke, but that these things which of the ruine of the world, and of *Christes* eternall kyngdome reuealed vnto vs of our most mighty and blessed God, must likewise come to passe? Especially sith all which hath been spoken, was to no other end spoken, but to proue this: and the summe of *Christian Religion* consisteth in these things.

Which demonstration goyng before, and true testimonies of holy Scripture, in my iudgement may suffice both to the strengthenyng of our faith, and cutting of al doubting of that noble commying of *Christ* our Lord to iudgement, of the end of this sinfull world, of the glorious exaltation of his *Church*, and of the vtter damnation

Proofe from the diuine truth.

Of the second comming of Christ,

tion of the reprobate. Wherefore now I wyll endeavour by testimonies of diuine Oracles, probable reasons and coniectures, to shew that the world cannot passe the tyme of fixe thousand yeares.

Cap. 2.

*That the worlde shal not endure
about sixe thousand yeares.*

*August. in
his xii. booke
against Ma.*

*Melan. in
Chron.*

*Elias pro-
phesie.*



Ainēt *Augustine*, and many moe of anti-
quitie, togeather with most learned men
of our tyme, and my Maisters, excellently
seene in all things, *Philp Melancthon*, and
Regner Predin, a man of ripe learnyng &
iudgement, *Moderator* of *Groningame*,
haue bine of this opinion, that that *Prophecie* of *Elias*, con-
cernyng the worldes continuance fixe thousande yeares,
is without all doubt true, and to be credited. Notwith-
standyng that *Prophecie* is not to be read in the holy Scrip-
ture, but in the booke of the *Rabines*, as in the first chapter,
and first booke *Abodazara*. Also in the fourth part of
the *Thalmudician* worke, in the *Sanhedrin* booke, and last
Chapter of the same, and other places, where that is alle-
ged of the *Rabines* for the true saying of *Elias*. The woordes
are these: *Two thousand Uayne, two thousande the Lawe, two
thousande Christe. And for our sinnes whiche are many and
marueylous, some yeares which are wantyng, shal not be expired.*

By which saying, the worlde is notably diuided into
three ages, or especiall courses, and dooth shewe both
when Christ should come, and how long the state of this
worlde should continue. Two thousand yeares was the
worlde without any *Lawes*, ordeyned expressely by the
woord of God, whiche being finished, *Circumcision*, and
afterward

afterward the *Lawe* was gyuen, and a certayne gouernement, and true manner of woorshyppying *God*, was instituted by the woord of *God*. But about the myddle age of the world, when as three thousand yeares were past, to wyt, in the tyme of *Iosaphat* kyng of *Iuda*, and *Achab* kyng of *Israel*, dyd this diuine *Prophet* vtter this *Prophecie*, by which he dyd signifie the true and certayne tyme of *Moses* gouernment, and of the comming of the *Messias* or sonne of *God*, which should manifest himself, preach, and be crucified of the Iewes. And he shewed, that almost a thousand yeares dyd remayne, before *Christ* should come, and the *Gospell* begyn to be preached, and about two thousand yeres after his commyng, the world should perish and come to nought. Now sith accordyng to this *Prophecie* of *Elias*, the euent hath prooued two thousand yeres to haue been past before *Circumcision*, & manifestyng the *Law*, & two thousand also to haue passed when *Christ* came (for vntyll the thirty yeare of *Christes* age, at which time *Iohn* dyd prepare the way to the *Lord*, and *Christ* began to accomplish the wyl of his father, dyd the forth thousand continue) it is to be thought vndoubtedly, that now in the olde age of the world, the euent wyll answeare to his *Prophecie*: and that as in the myddle and flourishing state of the world, *God* caryed *Elias* by a firy chariote into heauen, so in the ende and vanishing tyme therof, he will exalt vs with hym selfe into the celestiall habitation, of which no doubt *Elias* was a figure constituted of *God*. But (as *Elias* saith) *some yeres shalbe wanting*. For the *Lord God*, because of wickednesse, shall hasten his commyng, so that fixe thousande yeares may not fully be expyred. Which *Prophecie* was vttered by *Elias*, through the holy ghost, and is no fiction of the *Rabines*, as are many things in those *Thalmudician* booke, & may in my iudgment be confirmed by the answere of *Vriel* the Angel, vnto the demaunds of *Esdra*s, although, *Hierome*, and those which folow hym, doubt

D i.

hereof.

The tyme
when *Elias*
did prophesie.

Elias a figure
of the exaltation
of the
godlie.

4. *Esdra*. 4.

Of the second comming of Christ,

*The iudge-
ment of Bib-
liander con-
cerning the
fourth booke
of Esdras.*

*The answer
of Vriell to
Esdras.*

*The time whe
Esdras lived.*

*Psal. 90.
2. Peter. 2.*

hereof. But *Theodore Bibliander* in the explication of *Esdras* his dreame, dooth say, that *Hierome* dyd rather imitate the rashnes of the lewes, than probable reason. And prooueth by many most playne argumentes, this fourth booke to be *Esdras* owne booke, Prophetical and diuine: and sayth: That marueil it is not though this diuine booke (because it most plainly telleth of the raigne, and chiefest, lawful, and euertlasting kingdom of *Iesus Christ*, & also of the refusal of the *Iewes*, & conuerſion of the *Israelites* vnto *Christ the Lord*) be despised of the blinded synagogue of the *Iewes*, which do wilfully set them selues agaynst their Sauiour: and also addeth, that this booke is yet extant in the *Hebrue* tongue, and was translated out of the same. To this *Esdras* (demaunding of *Vriell* the Angel, whether the tyme past, be greater than the tyme that is to come, or whether that which is to come, excede the tyme past:) The Angel dooth answaere by two similitudes: and dooth shew vnto hym first a burnyng fornace, and afterward, a watry cloud, and sayth: Marke whether the fire doo ouercome the smoke, and the showre the drops, or otherwise. To whom *Esdras* saith: I see Lord, that a very great smoke dooth passe away, I see also a great showre to come powryng downe: but afterward I perceyue the flame to ouercome the smoke, and the drops the showre. Then sayth the Angel: Now iudge of the continuance of the world. Euen as first the smoke vanquisheth the fire, and the drops the showre: so the yeres of the time past, shal excede the time which is to come. But now, according to the computation of yeres, it is euident that *Esdras* lyued about the third thousand and five hundred yeare after the worlds creation, & a whyle after *Cyrus* death. From which tyme, aboue two thousand yeares are consumed. Wherefore we do see this Propheſie marueilously to agree with that of *Elias*, and the end of the world to be nigh at hand.

Moreouer, bicause the holy Scripture dooth witnesse, that a thousand yeares with God, is but as one day: & also that the Lord God fixe dayes was occupied in framynge the

the world, but the seuenth day rested : therefore *Melanctho*,
Osiander, & others, haue put a great mysterie in the same,
 and haue perswaded them selues, that from this number
 of dayes, that saying of *Elias* was borrowed : which me
 thinkes is true. For euen as God in sixe dayes made all
 things, and rested the seuenth: so by the ministerie of his
 word in this life, within the compasse of six thousand yeres
 he wyl gather his Church, with which in the seuenth he
 wyl celebrate and keepe holy his euerlasting Sabbath.
Casper Peucerus thinkes *Orpheus* to haue been of this opi-
 nion, whose wordes *Plato* dyd thus recite,

*Coniecture
 from the sixe
 daies of crea-
 tion.*

ἐκτῇ ἐν γένει καταπαύσεται κόσμον αἰδ' ἡς.

That is, In the sixt age, or sixte thousand yeare, shal God
 destroy the world.

Although in all the sacred Scripture there be no place
 as touching the determinatiō of any certayne tyme, more
 agreeing with *Elias* Prophecie, than that answere of *Vriel*
 vnto *Esdra*, yet wyl we proue the same to be most true, by
 things alreedy past, by the state of things present, & other
 tokes, as hereafter in their place orderly shalbe showē. Nei-
 ther is it to be doubted, but that by the certain prouidēce,
 predestinatiō, & wisdom of God, all things for his glory,
 & the safety of his Church, be marueilously mainteyned, &
 to farre other purpose than any mā can imagine. And ther-
 fore vnder the chiefe histories of the old Testament, we see
 our most blessed and mighty God to haue hydden great
 mysteries, to be types, figures, and shadowes of the lyfe,
 death, resurrection, & raigne of Christ: as the story of *Abra-
 hams* offring of *Isaac*, of *Ioseph* the Patriarch, of the *brasen
 Serpent*, of *Sampson*, *Dauid*, *Ionas* the Prophet, which was
 three dayes in the belly of a Whale. And so likewise some
 other learned men, very probably haue reasoned, that *E-
 noch* being from *Adam* the seuenth, was a figure of the
 last iudgement, and of our ascending into heauen. For
 euen as the corporall death because of sinne forcibly
 dyd raigne and beare swaye ouer the sixe Fathers of the

*Coniecture of
 Enoch by ge-
 neration the
 seuenth from
 Adam.*

Of the second comming of Christ,

Enoch,

Church, to wyt, ouer *Adam, Seth, Enos, Kenan, Mahalaliel,* and *Iared*, but vpon the seuenth, which was *Enoch*, could exercise no force or power at all: so likewise by the space of sixe thousand yeeres, which time the world shal endure, death shal beare a swaye, but in the seuenth thousande, which shal be the beginning of the celestial & euerlasting life, his force and sting shalbe lost, he shal vtterly be abolished. To whiche thing *Indas* in his Epistle had respecte, which saith, that this *Enoch* the seuenth after *Adam*, did foretel of the last iudgement. Which iudgment is giuen of *Elias*, that he should be a type & figure of his own prophesie. And it is said, that as *Enoch* in generation, so *Elias* in computation of yeres, was the seuenth after *Adam*. For

Elias.

Enoch in generation, Elias in computation of yeres, the seuenth after Adam.

it is reported, that next vnto *Adam*, was *Methusalah*: next to *Methusalah*, *Sem*: to *Sem*, *Iacob*: to *Iacob*, *Amram*: to *Amram*, *Abia*: & to *Abia*, *Elias* the Prophet. Now if this accopt of *Elias* be altogether true (as many do coniecture) there is no doubt but the lord god would in his wonderful workes declared to his Saints & chosen, haue many secret mysteries, that in the consideration of them, we might be inflamed with desire of the celestial & most blisshed life. Here let vs consider, that before the seuenth thousand yeare, we shalbe taken vp, to meete the Lord in the clouds, euen as *Elias* by a firy chariot and horses, was lifted vp to heauen.

The laste

houre or laste

ter dayes.

1. Pet. 1.

Hebr. 9.

Why the

Apostles cal.

led their

dayes the

laste dayes.

Finally also the *Euangelists* and *Apostles*, cal the time from *Christes* incarnation vntil the end of the world, the last houre, or last times. *S. Peter* saith: *Christ was manifested in the last times*: And to the *Hebrewes* *Paule* writeth: *Christ once was offred in the ende of the world*. Neither is this time of the *Apostles* therefore called the last, because that certainly the ende of the world was the at hand: but bicause, according to *Elias* distribution, it was the least of the three ages of the world: (which without all doubt they respected. Neither is it to be deemed, that this prophesie was vnknownen to the, but rather that by reuelation of the holy Ghost, it was singularly reueled: and therefore they

they cal in deede this last age of two thousand yeres, (in the beginnyng of which all *Prophecies* and *visions* by *Christ* were to be fulfilled) the last tymes & houre. These now be the testimonies, and coniectures, by which I haue studyed to proue, (and haue satisfied my self) that this world shal not continue aboue the space of fixe thousand yeaes. Now folow those things by which I meane to shew, that the fixt thousand yeaes shal not be expired.

Cap. 3.

*That the worlde shall not
endure fixe thousand yeaes.*



Owe that the fixt thousande yere shalbe shortened, it is apparant, and maye be prooued for orders sake, first, by those woordes of Elias the prophet, aboue recited, in this manner: *And for our sinnes which are many, and marueylous, some yeaes which are wanting, shal not be expired.* Whiche woordes doo not much disagree from those of *Christ*, where he sayth: *And except those dayes were shortened, al flesh should perish, but for the electes sake they shalbe cut of.* And although there peradventure the *Lord* doth properly speake of the ruine and ouerthrowe of *Hierusalem*, (as may easily be gathered by the circumstances of that place) yet may it seeme that he woulde speake the same also of the vtter destruction of this world, bycause in that place he gyueth certayne and most euident signes thereof, (of whiche hereafter more at large) and also dooth foretell both of the ouerthrow of *Hierusalem*, and by a certayne confusion of woordes, of the worldes destruction: so that for

Math. 24.

Of the second comming of Christ.

the perfect vnderstanding therof, great iudgement is to be required. And bycause the former is a figure of that which is to follow, I perswade my selfe, that as well by the woordes of Christ, as by the Prophecie of *Elias*, it may be gathered, that for the electes cause, those miserable dayes of the vtter ouerthrowe, and endyng of this wicked world, shalbe shortened, and cut of.

Coniecture from the constitution of the Sabbath.

Others by probable reason endeouour to proue the same, through consideration of the *Sabboth* day, which is a true figure of the eternall *Sabboth*. For in the Lawe it was prescribed, that about the euenyng of the sixt day, the *Sabboth* should take his beginnyng. And therefore their coniecture is not vnylike to be true, which thinke that the eternall and superexcellent *Sabboth* of the Lord shall begin, not at the end of the last thousand yeare, but a litle afore. Here be some other coniectures brought foorth, which willingly I passe ouer, & the rather, bicause I know them to be of no great force.

The preaching of the Gospell the chiefest signe of Christs comming to iudgment.

Math. 24.

But those tokens are diligently to be marked, which Christ dyd foretell shoulde goe before the consummation of the world: that by them we may the more certainly thinke and perswade our selues, (tyme present, and tokens foretolde being compared togeather) that the end of the world hangeth ouer our neckes. Among other signes (in my iudgement) the preaching of the *Gospell* is not the least, but most chiefly to be noted, as that by which all other tokens both goyng afore, and following, in those woordes of Christ are known to be true tokens of his commyng. The woordes of Christ telling vs how to know when the *Gospell* is preached, are these: *And this Gospell of the kingdome shalbe preached through the vniuersal worlde for a witnes to all nations, and then shall the end come.* By which words the sonne of God Christ dooth playnly teach, that about the tyme of the worlds destruction, the true & comfortable doctrine of Christ should be preached. By which is geathered, that the same was obscured, de-

red, defaced, and almost not spoken of, by reason of false Prophets, afore that tyme. And Christ said, *That in those dayes should arise many false Prophets, and by saying themselves to be Christ, should seduce many.* Now what is more euident in these our dayes? Hath not the true & sincere doctrine of the free pardonyng of our sinnes by Christ, lyē hyd these many yeeres, & vnder the tyrannie of Antichrist, marueylously been obscured? & the *Pope* arrogantly vaunted himselfe to be Christ, or at least his vicar? What promising of pardoning sinnes, & redeeming soules out of their fained *Purgatory*, by their wicked Bulles & blasphemous Masse? What idolatrie in worshipping, and impietie in receiuyng Christ in the sacrament? Finally, what diuers and diuelish superstitions haue been practised, so wel is knowne vnto al men, that I need not to reckon them. And now agayne by the vspeakable grace and mercy of God we playnely perceiue such a cleare light of the gospel to shine ouer the whole world, that in spite of the *Druell* and all his adherents, it castes his beames ouer al nations. And therefore what other thinge shall we looke for, but as Christ dyd foretel, a sodaine downfal of this wretched world? For if we reade either the holy *Bible* of God, or historical bookes of prophane men, we shal finde that God hath alwayes followed the ensample of a righteous Iudge, which afore he condemne a man for his offences, wyll first accuse him by witnesse: so God, before he send plagues and punishment for our transgression, doth first put vs in mind of our wickednesse, by preaching of the *Gospel*, & declaryng his diuine pleasure: that by cōsideration of our disobedience, we may turne to the Lord by repentance, and lyue. First, we haue a notable example hereof in *Noes* preaching, by whom the Lord God dyd first accuse the world of disobedience, before he drowned the same for lacke of repētance. So likewise he dyd not bring the ten Tribes of *Israell* into captiuitie, afore he had sent *Esay*, *Osee*, and other prophets to call them from iniquitie. The like a hundred foure and thirty

*God doth first
accuse, before
he condemne.*

Gen. 6, 7.

*These ensam-
ples are to be
noted.*

Of the second comming of Christ.

4. Re. 24. 25.

Iosephus

Agesippus.

Daniel. 6.

*The strange
punishment
of the contē-
ners of the
Gospel.*

Orosius lib. 7.

Cap. 5.

*Earth-
quakes.*

thirty yeares after, happened to the *Iewes*, when by the preaching of *Ieremie*, *Ezechiel*, and other Prophetes of God, they would not beware of disobeying Gods maiestie. At the length many yeares being spent, our merciful father God almighty, sent first *Iohn Baptist*, after hym; *Christ* his onely begotten sonne, then the *Apostles*, to cal them to repentance, and to open the way to saluation in *Christ*, promised afore by the prophets, then perfourmed, and wylling to be receyued, if they would imbrace hym. But they were so farre from beleuyng them, that their preaching they loathed, *Iohn* they beheaded, *Christ* was crucified, and the *Apostles* eyther by shameful death cruelly murdred, or at least, by yll intreatyng miserably tormented. And therefore not vnderstandedly was that famous citie of so infamous a people, by the *Romanes* vtterly subuerted, and the *Iewes* made a praye to their enemies, and odious to all the world: which shame of theirs, and subuersion of their citie (as *Daniel* afore, and our *Sauour* afterward dyd prophesie) dooth, and shal continue tyll the world haue an ende. After this, *Paule* preached to the *Colossians*, *Laodicians*, and *Hierapolians*, but they contemned & cared not for his words; and therfore (as *Orosius* witnesseth) the earth opened, and swallowed them vp. And hetherto also dooth that doctrine of *Paule* tend, teaching that the wicked sonne of perdition should be discovered, and by the spirite of the mouth of God defaced, & afterward by the glorious coming of the son of God vtterly destroyed. Now who is that same desperate sonne sitting in the Temple, as God himself, it is easy to be knowen: & how by the preaching of the Gospel, he hath been discovered, experience doth shewe: and we hereafter at large wyll prooue, that he is, and hath of long tyme continued the *Bishop of Rome*. Now sith we behold his doctrine and auctoritie by the force of Gods woord to be so ouerthrowen, as they are iudged almost mad men, which seeme any way to fa-

now

hour hym, what other thing can follow, but that *God* is ready to come vpon vs, and standes at our doores? And that not onely his hauty courage shall be abated, and his execrable crueltie altogether abolished, but also that the whole and vniuersall worlde, for all sinnes committed since the beginning, be accused, and so condemned to eternall tormentes: because wickedly they haue contemned the grace of *God* offered vnto them continually, and wylfully refused to tast the sweetenesse of the *Gospell*, and forsake their sinnes and wickednesse by repentance.

Besides, *Christ* hath geuen many other signes and tokens of his comming: as rumors of wars, famine, pestilence, earthquakes, and that Countrey shal rise against Countrey, and that cruel persecution shall be exercised: also that in those daies shalbe signes in the *Sun*, *Moone*, and *Stars*. &c. All which cannot be tokens, vnlesse the preaching of the *Gospell* goe before. For signes except they be knowen, cannot be signes: because in all times, those aforesayde euils haue appeared eyther more or lesse, and therefore of themselves cannot be signes. But when all those euils immediately after the preaching of the *Gospell*, haue come on heapes abundantly vpon vs, and more than euer they dyd in any age long afore vs, no doubt they doo prognosticate and foretel vs, of the consummation of this most wicked worlde. Besides, that these tokens which *Christ* dyd recite, doo foreshewe the worldes destruction, and not the subuersion of the temple, it is apparant, because he sayeth: *That people against people, and kingdome against kingdome shall arise.* Which thing was not done afore the destruction of *Hierusalem*, that euer I coulde reade. For then, what kingdome against kingdome: what people against people? what, and how great warres were then? All which we doo not onely see to haue bene done, but also to out payne feele them, besides more greuous thinges nor yet heard of, but more to be feared, and circumstances bring vs to think that more intollerable thinges are prepared to vex

Of other things following the preaching of the Gospell. Math. 24. Luke, 21.

An answer vnto certaine obiections.

Of the second comming of Christ,

vs, both of Turke and Papist. And that also in the same place (as appeareth) the Lorde vnderstoode the last preaching, not the beginning of his Gospel, thence it is euident, because by & by he adioyneth, *That the Gospell beginning to shine euerywhere, a visitation shall come, and ende of all things.* Otherwise, if this place were to bee vnderstoode of the first opening of the Gospell by the Apostles, no doubt this ende had beene come many hundred yeares agoe. Besides, the Euangelist returneth to the former question of the Temples and *Hierusalems* destruction, from whence he digressed. Peraduenture also the Euangelistes haue confounded these two, that not by the same words, they might finishe now that, nowe this particularly: because peraduenture they were of this opinion, that they thought, that after the subuersion of *Hierusalem*, shoulde immediately follow the destruction of the world: whose ende (as Christ saide) shoulde be so sodayne, as nothing coulde bee more. But Christ our Lorde coulde of his owne accorde disioyne those things, to make the darke for time, which he would not haue to be knowne: and coulde make them manifest, when it were for his glory, and our profyte, at a time conuenient.

But to make of those tokens foretolde of Christ, any long discourse, it were a great labour, and peraduenture tedious to the Reader, because the thing it selfe, and experience doo sufficiently proue, the Signes after the manifesting of the Gospell, to haue beene fulfilled, except onely those in the Sun & Moone, and other Starres, as yet haue not appeared, which Christ dooth foretell, shoulde either shew them selues a litle afore, or in his very comming. The *Mathematicians* and *Astronomers* iudgement notwithstanding is, that in many hundred yeares past, were neuer seene so many *Eclipses* in the *Sun* and *Moone*, nor yet so straunge copulations of Planets, as will appeare within fewe yeares: which no doubt are to threaten vnto vs dangerous & miserable daies, as hereafter shalbe shew'd.

Here

*Eclipses in the
Sun and
Moone.*

Here I wyl not speake of the prodigious Comets, & Meteors, which many times haue beene marked in this our age. Neither wyl I call to minde the iudgement of *Astronomers*, and chieft Diuines, vpon that Starre, which within these three yeares shewed her selfe certayne monethes together, as the very messenger & warner of Gods comming to iudgment: & the rather, because it seemed to be of the same nature & qualitie with that which foretold the birth of Christ the King of the *Jewes*, vnto the Wise men. Also I wil in silence passe over the strange Earthquakes, which in our daies haue happened in many places (as of late at *Ferraria* in *Italie*) and in *Friseland*: the nature of which soyle is least subiect to the same. But (I beseeche you) let vs cal to our remembrance, al those euils, which as yet we doo as it were behold, & haue tasted, not heard of, doo see with our eyes, & to our great grieve suffer them continually. What a greuous pestilence and plague these many yeares, both with vs, & in other places hath rained, and tyrannically doth exult ouer all persons, and bring very many to their graues, & according to the iudgement of the learned (which are in opinion, that it wyl & must continue yet moe yeares) wyl dispatch many moe? What a long dearth of Corne, & great scarfitie of all things? What a multitude in the cause of Religion haue suffered the losse of life & liuing? What theft and robberies on all sides, both on Sea & Land? What an infinite company haue in cruel fight ben miserably slaine and murdered, in *Fraunce*, *Flaunders*, and *Friselande*?

Comets, Blasing Starres, Meteors.

Of the strange Starre which appeared Ann. 1572. and 1573.

Earthquakes

Plague. Pestilence.

Dearth of Corne and victualls. Persecutions. Robberies. Murthers.

Strange ouerflowings of waters.

The Frisian Flood.

But I am troubled, and that greatly, to thinke on and recite the calamities which *Friselande* by straunge and vnaccustomed ouerflowing of waters hath felte: especially by the two later, whereof the one happened in the yeare of our Lorde. 1574. the .4. of Nouember, in which men and beastes in number infinite, were drowned, and was of such a great depth, as almost it might be called the *Frisian Flood*. The other chanced in a more dangerous and woorser time, three daies afore the feast of *S. Bartholomew*,

Of the second comming of Christ

Luke. 21,

in the yeare of our Sauours Incarnation. 1573. the which in many places brought more hurt to many men, than the former, because by the same, all corne on the ground, and other fruite perished miserably, by reason whereof, great dearth and penurie ensued. So that in those Countries it might well be sayde, that those wordes of Christ were fulfilled, saying: *The people shal be at their wits endes, at the roaring of the Sea and salt waters.* Wherefore let vs giue credite vnto those wordes of Christ, and let them be vnto vs for most certayne tokens of the sodayne comming of our Sauiour to iudgement.

*All thinges
waxe worse
and worse.*

*Opression of
the poore.*

*Great Men
forget their
duties.*

Rom. 13

There are besides these, other signes of the oldenesse of the worlde, and of his ouerthrow: because we playnly perceau all thinges dailye to waxe worse and worse, and decrease in their vertue. The ayre is oftentimes corrupt, sometime with vntimely showres, sometime with vnprofitable drynesse, now with too much colde, nowe with extreame heate. The fruitfulnessse of the felde is not such as it hath beene aforetime. Riches and substaunce wee see consumed. The progenie of Great and Noble men, we perceiue dailye to be multiplied, but their patrimonie is no whit increased, but impayred by discorde. By which it commeth to passe, that many Great men, and Lordes, bende al their cogitations to the oppressing of their poore Tenantes, and by often fynes and exactions, bring honest men to beggery, and by the example of Pharao, make slaues of their seruantes and subiectes: as though they were appoynted of God, to liue, not for the defence of the good, punishment of the wicked, and preservation of Iustice, but to them selues, and to pamper their bellies with good cheare, and their backes with braue apparell. And therefore doo those Empyres now shew them selues to be as cankered and rusty yron, which in times past, were as bright Syluer, or glittering Golde. But I doo not speake these thinges of true Noble men, and good Princes, which

doo

doo exact things necessary to the defence of the common weale, and for the conseruation of their estates, which thinges without all controuersie, the word of God doth allowe them to haue. Now it is not to be doubted, sith for the finnes of the people, such tyranny is growne to the top, but these Pharaoes, with the sodayne destructiō of the worlde, shall be ouerwhelmed, euen as that Pharaο in persecuting the people of Israēl, (which for a time he had with greuous yoke of slavery oppressed) was with all his hoast drowned in the red sea. The reason is not vnlyke: he is a figure, and the same God is nowe, which then was, ready to deliuer his people from calamitie, and to take reuenge on the wicked, for their crueltie.

*From Pharaos example,
Exod. 14.*

An other great argument of the worldes consummation, is, because all good Arts and learning, haue these fewe yeares beene contemned, and Vniuersities and schooles and scholasticall discipline (which are the causes and fountaynes of knowledge) almost in euery place come to decay. For God in this last age hath shewed his singular and maruaylous good wyll towards mankynde: especially (in that so great barbarousnesse of our predeceffours, when all Arts and liberall learning was hid, and known to fewe, the Latine tongue polluted, smal cunning in the Greeke) by rayfing vp some, as *Valla*, *Agricola*, *Erasmus*, *Melancthon*, and others, which with great study and payne, haue brought all sciences and knowledge of the tongues to their puritie, and delyuered vnto vs a more easie way to the attayning the perfect knowledge of them all: by which, almost all Europe is set free from rude barbarousnesse. Afterwarde, when our most bountifull God had geuen vs such helpes to the vnderstandyng of the Scripture, by and by he set on fyre the Beacon of true doctrine, which of all other gifts and graces of God, is and ought to be imbraced as chieft.

God sent the true light of learning before the preaching of the Gospel.

But by experience we see these giftes of long time to

Of the second comming of Christ,

*All gistes
at the top of
perfection.
Contempt of
learning.*

*Contempt of
Ministers*

*Romish ty-
ranny newly
practised.
Ambition.*

haue beene at the full, and now decrease, For not the aduised iudgement, not that sharpenesse of wyt, not that great industrie, and exercise in studies are nowe, which haue beene. To this dooth appertayne the maruaylous contempt of all kynde of knowledge, especially of Diuinitie: *ὅτι οὐδὲν πρὸς τ' ἀλφίτα*: that is, *bicause it yeeldes or gaynes vs no victualles*. Also the small regarde of godly and faithfull ministers: by which they are brought to such pouertie, or almost beggery, that their Wiues and Chyl-dren must be inforced to liue vpon almes. But what is the cause of this miserie? Is not that intollerable tearing and spoyling of Church goodes the chiefe? Is it not to be imputed vnto those Magistrates, whose care is such ouer Ministers, that they wyll not allow them abundaunce of worldly wealth, least happily by possessing much, they tast of couetousnesse, the roote of all mischiefe, and so desyre more? or els fall into riotousnesse, and so become *Epicures*? Or if that it be not in their mind, they doo imagine them selues to be such Lordes of body and soule, as was of late that Romish Tyrant. This may very well without offence bee coniectured, although it may bee, that their insatiable desyre of worldlye promotion, which by riches, without vertue may be gotten, is the roote from which so diuelish fruit dooth proceede. How much better were it, if in these thinges a meane were obserued, and that Church men had wherewithall to liue honestlye with keeping hospitalytie: and if that which were thought too much for them, were Christianly bestowed eyther on those which liue in pouertie, or carefully reserued to some other good vse. For as plenty bringes pryde and hautinesse of mynde: so pouertie ingendereth contempt, not onely of Ministers, but of the Ministry also: which being disdayned for lacke of preferment, mens cogitations wilbe so turned, that rather they had to binde their sonnes to some seruile occupation, then bring them vp in liberall Sciences: by which
must

must needs folow, not onely the great scarfitie of learned men, but also greuous want of godly Ministers, and so consequently, the miserable estate, and ouerthrow of the Church. Now what remayneth, but that we certaynely perswade our selues, that these are playne and euident signes and testimonies of Gods great displeasure agaynst vs, for despising his Ministers, whose contempt, hee neyther can for his holynesse, nor wyll for his iustice, suffer any time, as the manyfolde miseries and plagues, that be euerywhere, doo shew vnto vs. And as the sonne of God Christ sayde before, that after the preaching of the Gospell, destruction shoulde folowe: I hope the time is so farre from being differred, that it wyll speedily come vppon vs. For it cannot be but that the Prophecie of Christ shoulde be true: which coulde not be, if those dayes of barbarousnesse and ignoraunce of true Religion (which we are like to fal into) were not by his speedy coming preuented.

*Contempt of
the ministry*

Moreouer, wee shoulde thinke the worldes foundation to be worne out, and the same to be fallyng vppon our shoulders, when we sensibly perceiue our selues to liue in those daies, whereof Christ foretolde, saying: *The coming of the sonne of man shal be as were the daies of Noe. For then were men eating, drinking, marrying, and were married, vntyll Noe entred the Arke. And they perceyued nothing vntyll the floode came and ouerwhelmed them al: and such shal be the coming of the son of man.* By which no doubt the Lord would signifie, that in the later daies there should be a marueilous securitie, wherby there should arise not only vnspeakable wickednesse against God, but also a lamentable disorder and confusion in common weales for lacke of discipline. Now if we wyl compare time present with that which is past, and set the maners of al men before our eyes, we shall perceiue wickednesse to haue come to his rypenesse, and to raigne almost without controlment. For (notwithstanding God through his vnspeakeable mercye

Math. 24.

*The daies of
securitie.*

*Small punish-
ment for of-
fending.*

in

Of the second comming of Christ.

*Atheistes
flowe.*

*Hypocrites
abounde.*

*Good Go-
spellers no
doubt.*

*Against the
diuelish zeale
of the worldly
wyse.*

*No feare of
God, nor
care of good
men*

in these latter dayes hath geuen vs his *Gospell*, whereby we shoulde frame our affections accordyng to his wyll, and lyue in vnitie and peace with all men, accordyng to his woord: what desire of righteousnes, or zeale in religion is there to be found? Yea, who is not in *Christianitie* eyther cold, or carelesse? Many desire to be religious, & think they are so, if only for a fashion they frequent sermons, and come to ordinary *Seruite* and *Ceremonies*, supposing them selues in dooyng so, to be sufficiently religious, although their hartes doo burne with desire of transitory things, and they swell through the poyson of all vngodlynesse. Many also thinke they doo marueylous well, in making the doctrine of loue, peace, and vnitie, the occasion of strife, contention, and heresie: and suppose they doo serue God very well, if knowing some of a contrary opinion, though not in the chiefest poynt of Religion, they doo with woordes condemne them, and with curses commit them to the Diuels punishment: them selues in the meane whyle, in a certayne spiritual pride, gotten through a vayne opinion of learning puffed vp, doo (resting vpon the authoritie of others, not with arguments answering to Gods word) take hart of grasse, their aduersaries oftentimes defending the better part, & more agreeable to the pleasure of the highest. And yet forsooth must this so great iniury & shamelesse reproch be called not the spirit of sinne, but a godly zeale. O dangerous dayes, and diuelishe behauour. Some there be also which thinke wel of themselves, and woulde be numbred among the number of good Gospellers, bycause they haue learned without knowledge busily among their pots, to inueigh against the papistical superstition, them selues being vniust, theeves, oppressours, and most wicked rouers: such as at this day men cal the *Guisians*, woorse (speaking after the maner of men) then ciuill Papistes. What should many wordes doo? We playnly nowe perceyue greatest vice, for chiefest vertue to be counted: and

and those men, through a fayned shew of simplicitie, to be most commended, which of all other for impietie, ought most to bee dispraised. For crafty and deceitfull, are wise: couetous, good husbantes: prodigall, liberall: and rich men are deemed the best men. These haue promotions, and though by wicked meanes they attaine them, yet *dines clarus erit, fortis, iustus, sapiens, etiam & Rex;*

Et quicquid volet, as Horace sayde: The rich man shal be Noble, valiant, vpright, wise, yea and a King, and what he wyl. Horace lib. Serm. 2.

And in another place:

Aurea nunc vere sunt secula, plurimus auro

Venit honos, auro conciliatur amor:

Auro pulsa fides, auro venalia iura,

Aurum lex sequitur, mox sine lege pudor.

Horace lib. 2
Episto.

Scilicet uxorem cum dote, fidemque, & amicos,

Et genus et formam Regina Pecunia donat.

Now are the braue and golden dayes,

Now fame with golde we gayne:

And golde can shew vs many wayes,

Mens fauour to attayne.

By golde we heare the Musick sweete,

And lawes we buye with golde:

Law seeks for gold, & straight (vnmeete)

Our name by it is solde.

Yea wife with wealth, & faith, & friends,

And kinne with comely hue:

Doth mony Madame, Prince & Queene,

Most mortall men endue.

And Boetius:

Vnde habeant cura est paucis, sed oportet habere,

Per scelus atque nefas, pauper ubique iacet,

How they do get, few folkes do care,

But riches haue they must,

By hooke, or crooke, we dayly see,

That weake to wall are thrust.

Boetius. lib. 2
ante Profana.

Those and the lyke vices haue Poetes and Philosophers

F. 2

in

Of the second comming of Christ,

in their dayes, when wickednesse dyd but spring, (as them selues haue testified) reprehended. And therefore is our Lorde God earnestly to be desyred, that all these euyls by his speedy comming, may haue an ende. For although all manner of wickednesse in this age, haue ascended marueilous high, yet are they not so come to the top, but that more straunge yngratiuousnesse, and woonderfull deceites, and more horrible confusions in common weales, through euill gouernment of them, may to the grieve and vexation of good men bee seene, than euer were. For wee see continually, that many through their cogging, prating, pride, and flatterye, without all honestie, learning, or Christianitie, in hope of profyt and preferment, prickte thereunto, beate their braynes, and bende all their studies, to be gracious in their eyes which syt in chiefe place aboue other men. By which it cometh to passe, that for a time they are well accepted, euen of the best. But good Princes can smell them out, and wyll banishe them their companye, perswading them selues, that that friendship is not of continuance, whose ende and ground is not the setting forth and increase of vertue. Wherefore it is to be wished, that all Christian Princes woulde carefully commit these wordes of Christ to continual remembraunce, saying; *You shall know them by their fruite. Do men geather of Thornes, Grapes, or Egges of Thistles? And agayne, A naughty Tree cannot bring forth good fruite.* For those wordes of Christ are to be vnderstoode not onely of false Prophetes, but also of all men, and especially of such as beare authoritie. And therefore ought a good Prince thus to reason with himselfe. What goodnesse may be looked for at their hands, whose delight hath alwayes bene from their youth in wickednesse. How can it bee? Sith vnto a vile nature not regenerate with Gods holy spirit, a wicked custome and delight, as it were another nature, is adioyned? Is this mixture commendable? Nay truly: if to this diuelish behauour, dignitie and

*An admoni-
tion to Prin-
ces.*

Math. 7.

*Against the
preferment of
the wicked.*

and honour (which seldome make vs better) bee lynked,
what can bee looked for els, but euen prodigious mon-
sters, hurtfull to all men, and execrable before God? ac-
cording to that: *Asperius misero nil est dum surgit in altum.*
For their great preferment, is the greatest punishment that
may be. And whether that,

(*Nulla fides, pietasque viris, qui castra sequuntur,
Venalesque manus: ibi fas, ubi maxima merces.*)

Lucan. li. 4.

(No fayth nor feare of God haue they,
which doo the warres pursue:
Their handes are geuen to sel and spoyle,
Their gaine they cal their due.)

of *Lucan*, speaking of Warriours brought vp in spoyles
and wickednesse, be altogeather false: which vndoubted-
lye we beleue, hauyng learned the same by readyng and
experience, to be true: and yet in this place we confesse
the same to be spoken somewhat Hyperbolically. Be-
sides, how can they be profytable to their Princes, to theyr
countrie faythful, and carefull of keepyng iustice and
the Lawes, which in al theyr lyfe haue beene faythlesse to
the King of Kinges, and so farre from a care of keeping of
iustice, that they neuer had any sure knowledge of the
same? What agreement or good mixture can fyre haue
with water? Hotnesse with coldenesse? Equitie with vn-
righteousnesse? How can it be that men shoulde haue a
care of that countreys prosperitie, in which they are stran-
gers, and is not their native soyle? Againe, can men drow-
ned in voluptuousnes (whose study is *querere vt absument,*

The prefer-
ment of the
wicked brings
the misery of
the godly.

Ouid. Lib. i.
Fast.

et absumpta requirere certant: To seeke that they maye
spende, and striue to fynde that naughtily is spent:
φιλαρχοι η φιλαυτοι, ambitious and louers of them sel-
ues,) with honestie preferre the Princes prosperitie, be-
fore their priuate profyt, and the common weales good,
before their owne gayne? So that to place these men in
auctoritie, is it not to yeelde the simple sheepe to the cru-
eltye of rauenyng wolues? These men O vertuous princes,

Of the second comming of Christ,

(if stories of al times were noted) should appeare of all troubles the authors in euery common weale, the ouerthrowers of euery kingdome, alwayes betrayers of theyr Princes: as myght be proued by many examples, and those not farre fetcht, were it my minde to fraught my booke with histories. Wherefore O ye Princes and rulers of the earth, which desyre (as in deede you ought) to bee the parentes of your people, vse greater heede & more iudgement in choosung them which either shalbe of your counsayle, or beare auctorytie in your names: for the common felicitie dooth most redounde to your glorye. And also be you alwayes ready & prepared, then to geue an account of your stewardship, when the king of kinges (whose vassall is euery Monarche) shall come: of whose sodayne comming, out of the woorde of God, here I geue true and certayne tokens. For if then he shall espie his beloued sheepe (of which, if but one bee founde which was lost, the whole troupe of Angelles reioyce) by your negligence and fault, to be committed as a pray to Woolues and wicked beastes, euill shall it be with you: and then without all doubt in his rage, hee wyll cast you headlong into hell and extreame darknesse. The almightie God by his holy spirite and grace, graunt vnto all good Princes, and their Counsaylours, wisdom and prudence from aboue, that in deede they may be the good lightes, both in establishing that which is profytable for their people, and executing of Iustice: and preserue, defende, and keepe them, and all his elect from vtter destruction, to the glorye of his name, and felicitie of his Church. Amen.

Finally also, out of the seuenth Chapter of Daniel, a notable coniecture of the sodayne comming of the sonne of God, may bee taken. For in that Chapter be described foure Monarchies of the worlde, and where, and in what Nation they shall be from tyme to tyme, vntyll the resurrection of the dead. By which, the endes of the ages of this world may after a sort be noted.

But these Monarchies

Lut. 18.

Dan. 7.

narchies being destroyed, there shall spring, (saith Daniel) a myghtie kingdome, myghtier then those immediately before it, and shall chaunge the religion of Christe, and shall haue woonderfull successe, and shall wage battayle with holy men. Nowe what kingdome he vnderstandeth; it is apparant by the euent, which is the Turkish Empire, But (as the Prophet sayeth) *Putabit quod possit mutare tempora*, &c. He shall thinke that he is of power to alter times and lawes: but iudgement shall come, and he shall be taken away, his power shall be weakened, and come to nought. These woordes doo playnely enough declare, that an alteration sodainely shall be in those dayes, when the Turkishe Empyre dooth come to the highest, and promiseth hymselfe an euerlasting dominion ouer al the world. And straightwaye shall that most comfortable daye shewe it selfe, in which the sonne of God shall rayse the dead, and render to hys Church lyfe, and eternal glorye: but the wicked he shall cast headlong into euerlasting tormentes. With this Prophecie let vs compare the times of our predecessors, and our owne togeather, and we shall evidently perceiue the Turke to haue preuayled myghtily agaynst the Christians, and to possesse not onely al Asia, but also a great peece of Europe. And (that I may vse the woordes of Lactantius) *Verè vorauit omnem terram, leges nouas statuit, Rempublicam suam fecit, nomen imperij sedemq, mutauit*. That is, The earth in deede hee hath deuoured, newe Lawes hee hath stablished, the common weale is too hym selfe impropriated, the name and seate of the empyre hee hath chaunged. Also what successe within these fewe yeares he hath had, it is wel knowen. A great part of Hungarie he enioyeth: From the Venetians, he hath taken Cyprus: now from the king of Spayne, Tunetum: and (as I heare) what soeuer he hath inioyed hytherto in Africa, is taken from others: and as yet he is in armour, with al warlike prouision, with Ship and souldiour prepared agaynst the Spanish king, and threatneth vtter destruction to al the worlde.

Of the successe of the Turke.
Daniel. 7.

Epito diuinae
instit. Ca. 11.

Of the second comming of Christ,

And therefore we doo playnely perceiue, the state of these times maruaylously to aunswere vnto the Prophecie of *Daniel*. And it appeareth (if by probable reasons any thing may of lykelyhooe be gathered) that the Turke through the ciuil diffensions of people, and continuall warres of Princes, to the ouerthrow of the Gospell, by the Popes setting on, wyll subdue all kingdomes. But I trust the Lorde God by his speedy comming, wyll bring to nought these endeuours of Turke and Pope, against his Church, and wyll cast that beast with the litle horne, which hath mightily increased, and all those vngodlye and Dragonish kingdomes arysing from the Sea, and that false Prophet, into that furnace which burneth with fyre and Brimstone.

Chap. 4.

¶ Many reasons, and probable con- iectures from the course of tyme,



Itherto by meane diligence, I haue recited those foretokens of the enduryng of tymes, whiche Christe hath taught vs. And also I haue shoven other signes and coniectures out of Gods woorde, and condition of the tyme that now is, by which wee may knowe the oldenesse, and sodayne finishing of times, to which, when they come to passe, the Lorde commaundeth vs to looke backe, and lyft vp our heades. For thereby the Lorde God declareth his most ardent good wyll towardes vs, in that he woulde not signifye the daye and houre, but foreshewed the tokens going immediately before the same. And therefore sith by these it is manifest,

nifest, that it is the expresse wyll of our Sauour, that out of the written woordes of Christ, we should with all diligence searche out the last tyme of our redemption: I doubt not but I shall doo a good deede, and gratefull both to God and his Church, if I vtter forth some cogitations of myne, fetcht from the course of tyme, yet agreeing to the holy Scripture, for the prooffe of this opinion about the speedy conclusion of tyme. Not that I am in that minde, that I thinke these to be Demonstrations, whiche through a necessitie of that whiche is to come, must needs bee, but as probable thinges so long to be imbraced, tyll wee learne more certayne. And therefore in these and the lyke thinges, I submit my selfe to the better iudgement of the Church and of the learned: and I perswade my selfe, that these and other singular Prognostications which followe, whereby somewhat nigher I approche, than as yet I haue donne, to shew the sodayne commyng of the Lord, shall bee so farre from terrifying of the godly, that the consideration of these thynges wyll bee most pleasaunt and comfortable. But yet I take not vppon mee (as afore also I haue protested) to know the day, which Christ sayeth hym selfe, hee dooth not know, (as he lyke a man beareth the office of an Apostle.) For the signes foretolde wee may know, but not the day and howre: not the very moment of his comming, but the tokens of that moment do wee searche out, as farre forth as it is lawfull for man so to doo.

Note, the Authors wordes are not certayne and true demonstration, but probable coniectures.

The holy Scripture euerywhere maketh some collation betwene the first *Adam* the sinner, and the sonne of God Christ our Sauour, the second *Adam*: also betwene the flood, & the vtter ouerthrow of the worlde, euen as Christ dooth signifie in these woordes: *Et erit sicut in diebus Noe &c. And it shal be as in the dayes of Noe: &c.* Wherefore I fel first into this consideration, and afterwarde from one to another, into those which ensue: whether the tymes past in equalitie of the same number aunswere

*Rom. 5.
1. Cor. 15.
Math. 24.*

alike

Of the second coming of Christ

The birth of
Isaac and
Christ.

From the
birth of Isaac
until Christ
2000 yeres.

From the
creation of
the world un-
til the Flood
2656 yeres.

An applicati-
on of the
time of Mo-
ses govern-
ment, of the
deliuerie of
the Iewes
from the
hands of
Pharao, of
the ouer-

throw of the
Iewes and
destruction
of Hierusa-
lem, with
the tyme
when

Christ came
into this
worlde, van-
quished Sa-
than, and
redeemed
mankinde.

alike. For the Lord God hath ordeyned all thinges by a singular & euerlasting wisedome: & experience doth teach, by a certayne concurring of the starrs, that in such thinges a great likenesse of tymes is woont oftentimes to happen, as in the byrth of Isaac, and of his offering, which is a figure of Christ, there is a great consent of the tymes. For from Isaac; vntil Christ, were two thousand yeaeres fully expyred. But when from Adam orderly vntyll the flood, we do consider the yeaeres of the generations of al the Fathers, and gather them al into one summe, laying aside the false computation of *Eusebius*, and others following the Greeke translation of the seuentie Interpreters) from the first yeare of the worldes foundation to the Flood, are iudged to be a thousande, sixe hundred, fiftie and sixe yeaeres. From this number, the yeaeres of Christes byrth, vnto this present yeare, a thousand five hundred, seuentie, and five, doo differ eightie and one yeare, if truely that number were fylled. But I do not thinke the worlde shal continue so long, that the latter tyme should in number exceede the former, for many coniectures which folow: but what may come to passe the Lord knoweth.

Likewise Moses is a figure of Christ: That marueylous deliuering of Israel by Moses, out of the handes of Pharao, is a figure of the victorie of Christ, which on our behalfe he hath by his death on the Crosse and resurrection from the dead, obteyned against the diuel and death: and the whole gouernement of Moses, is a shadowe of Christes kingdome: the ouerthrowe of the Iewes and destruction of Hierusalem, is no doubt a token of the worldes ouerthrow. And here we shal see a wonderful consent and agreeing of tymes, that so by thinges past, we may looke for the euent of thinges too come, vndoubtedly by the singular prouidence, counsaile, and ordinaunce of God. For no other reason can I render, sith I cannot perswade my selfe, that these thinges can by chaunce so wonderfully agree togeather.

First

a comfortable discourse.

25

First, by the true account of yeares, it is playne, that from the commying out of *Egypt*, and publishing of the *Lawe*, vntill the *Natiuitie* of Christ, are numbred a thousand, five hundred, and nine yeares. Now if the yeares from the *Natiuitie* of Christe, vntyll this tyme, in which Christ began againe to be borne to the world, and to be brought into the light as it were through the preachyng of the *Gospell*, by *Luther*, and other famous men, were numbred, they are in summe, a thousand, five hundred, and seuentene. Againe, from the departure out of *Egypt*, vntill the death of Christ, the yeares are accounted to be a thousand, five hundred, fourtie and two. And this number also dooth marueilously agree with that general persecution in *Germanie*, made by *Charles* the fift, and the *Pope*, which happened in the yeare, a thousand, five hundred, fourti and seuen: So that these numbers of yeares beyng compared togeather, wyll be founde not much to differ in quantitie of number.

But from these poore mentions, I wyll goe higher to those things, which especially doo agree to our purpose. It is manifest, that *Moses* gouernment, vntyll the last destruction of *Hierusalem* by *Titus*, dyd stand in all, one thousand, five hundred, eighty and three yeares. Neither is it to be doubted of any, but that that destruction and wasting (of *Hierusalem*) is a manifest figure of the last ruine of the world. And therefore dooth our *Lord* speake of these things togeather, and saith: *These dayes were like the dayes of Noe*, in respect of manners, and the securitie of mans lyfe. Now at length, what shal we gather of these things? That the terme of the worlds destruction should agree with the former number of yeares of *Moses* gouernment? Which not the sonne of an Emperour, or chiefest *Monarch*, as was *Hierusalem*: but the sonne of God, much mightyer the all *Emperours*, an euerlastyng king, ca bring to naught. Which thing *Melancthon* seemeth playnely to poynt at in the lyfe of *Vespasian*, in his *Chronicles*. And the like reason is

From the coming out of Egypt, and publishing of the Lawe, vntill the Natiuitie of Christ. 1509. From the birth of Christ vntill the bringing of the Gospell into light, by Luther. 1517. yeeres.

From the coming out of Egypt vntill the death of Christ, 1542. yeeres. From the birth of Christ vntill the cruel persecution of Christians in the daies of Charles the fift. 1547. From Moses gouernment vntill the destruction of Hierusalem by Tytus. 1583. yeeres.

G i

here

Of the second comming of Christ,

here, which is in the former comparison of numbers, if things to come may be gathered by things past already. The figure doth altogether in this place agree, and the chiefest signe of Christs comming, to wite, the preaching of the Gospel hath gone afore, and we do sticke in the midst of all the other foretold calamities, and euery yeare expect more miserie.

*The iudge-
ment of Astra-
nomers.*

In the yere.

*1583. a great
alteration in
the world is
to be looked
for.*

*Cyprian Leo-
nitius of the
straunge con-
iunction of
Planets in
the yere.
1583.*

*Watric
Trigon.*

Finally also the Astronomers write (if euery skylfull man in his owne facultie is to be credited) that the starres in the beginning of the thousand, five hundred, eightye and foure yeares, (which almost together dooth agree with the number aboue mentioned) doo threaten very fearefull and horrible things, eyther a greuous alteration of *Empyres*, and other wonderfull thyngs: or els an vtter destruction of this world. The woords of *Cyprian Leonitus*, a *Bohemian*, a most excellent *Mathematician*, in a certaine booke of *Prognostications*, for twenty yeares, from the yeare sixtie foure, to the eighty foure, be these: *Anno Domini, 1583. Mense Maio, &c. Which is, In the*

yeare of our Lord, 1583, in the moneth of May, there shal happen a great coniunction of the superiour Planets in the last end of Pisces: after which straightwayes in the yeare eyghty foure, shal ensue a wonderful mixture of all the Planets almost in Taurus, about the ende of March, and beginning of Aprill. And which is more, a litle after that, shalbe seene an Eclipse of the Sunne, in the twenty degree of Taurus, about the head of Algol, a most cruel and hurtfull fixed starre, gouerned by Venus, which shalbe linked to five Planets in Aries, tending toward the twelfe. Here (saith he) must we watch: and I thinke it meete that all earthly cogitations be cast of, least we be destroyed being unready: for this great coniunction is of all, the last, which shal happen in the end of Watric Trigon, and Watric Trigon shal haue an ende, and be turned into frie Trigon. Neyther any more in the space of eight hundred yeares, the end of watric Trigon shal be nigh. But because about the end of watric Trigon, this Monarchie shal begin, it is likely, that the same also in the

the end of the same Trigon shal haue an end, sith the sonne of God bym selfe Iesus Christ our Lord, euen in the ende of watrie Trigon tooke vpon hym the nature of man. For sixe yeares before his most glorious Natiuitie, the same very coniunctiō in the extremitie of Pisces, and in the beginnyng of Aries, happened. Neither came the like since that tyme, but when Charles the greate held his Empyre, which was in the yeere of our Lord seven hundred, eighty and niene. And now the second tyme, such a great and straunge coniunction shal come: whiche undoubtedly dooth fore-shewe the other commyng of the sonne of God and man, in manifestie of his glory: at which tyme we must render an account of our lyfe and conuersation. And a litle after he sayth: But vnder Charles the great, the ende of the world could not be, because at that tyme, five thousand yeares were not expyred. But now the operation of this great coniunction continuing, the number shal tend to sixe thousand yeares: which agreeth with the holy Prophete, affirmyng that this world should stand sixe thousand yeares: from which summe of yeares the sonne of God shal take somewhat, saying: The last tyme for the elected of God shalbe shortned. But if there remayned yet another coniunction of the former Planets like to the first, the should ther be required almost eight hundred yeares moe: which added to the tymes of this great coniunction, do make the number of sixe thousand, and almost foure hundred yeres, which is plaine agaynst that prophesie. These coniectures, howsoener they are, I thought good to recite, which doo agree with the learned Propbesies of most auncient Astrologers. Hitherto Cyprian, which also by his Latine verses dooth shewe that olde and common Prophecie, turned into Germanical Rithme, by Iohn Stoffler, which also aboue nientene yeares agoe, I haue heard recited by Melāthron, The woordes in the Germane tongue are these:

Tawsent funffeuendert achtzich tacht,
Das ist das Jar, das ich betracht.
Sech im dem de Welt nixt vnder.
Geschicht doch groz mercklich wunder.

The Latine verses are these folowing:

G ii.

Post

Afore the
birth, or first
comminge of
Christ, a wa-
trie Trigon.

Afore the
seconde com-
ming another
Trigon.

Of the second comming of Christ,

*Post mille expletos à partu virginis annos,
Et post quingentos rursus ab orbe datos,
Octogesimus octauus mirabilis annus
Ingruet, is secum tristia fata feret.
Si non hoc anno totus malis occidet orbis:*

*Of the yere Si non in nihilum terra fretumque ruet:
after Christs Cuncta tamen mundi sursum ibunt, atque retrorsum
natiuitie. Imperia, & luctus undique grandis erit.*

1588.

In English thus:

When after Christs byrth there be expyrde
Of hundreds fifteene, yeares, eighty and eight,
Then comes the tyme of daungers to be fearde,
And al mankynd with dolours it shal freight,
For if the world in that yeare doo not fall,
If Sea and Land then perish ne decay:
Yet Empyres all, and kingdomes alter shall,
And man to ease hym selfe shal haue no way.

Now by this it appeareth how the number of yeares of
Moses gouernment, which endured a thousand, five hun-
dred, eighty and three yeares, and of this yeare, a thou-
sand, five hundred, eighty and foure, in (whose beginnyng
that prodigious coniunction of the Planets in the ende
of watrie *Trigon* doth happen,) agree togeather: so that the
quantitie and number of the times foretold, the signes
and starres seeme to agree together, and without al doubt
to pretend the same thyng. In like maner may we bring
foorth other comparisons of time, which by reason of like
euentures, agree togeather woonderfully. Of which this
one is not of least weight: To wyt, the same tyme from
the natiuitie of Christ, vntill the ouerthrow of Hierusalem,
is almost equal with that, when *Luther* first of all set him-
selfe agaynst the *Popes Indulgences*, and beganne to preach
the *Gospel*, to this yeare eyghty and eight: in which, or a-
bout the same, by this marueilous ioynnyng together of
Planets, which shalbe foure yeares before, by the singu-
lar prouidence of God, so direfull destinies of the world
shal

shal meete together. For from the byrth of Christ, vntyll the destruction of Hierusalem, are numbred seuentie and three yeares: and from the tyme when *Luther* and others first began to preache Christ and his *Gospel*, vntyl the eighty and eight yeare, are accounted seuentie and one. The number is iust with that before, and (speaking Allegorically) then may Christ be said to be borne agayne, when as his doctrine, so long by papistical dreames darkened, and fond illusions so deeply buried, is as it were borne anew, and doth clearly shyne among vs. But if those yeares from the byrth of Christ, vntyll his preaching and suffering of death, with that generall persecution done by *Charles* the fift, and the *Pope*: and agayne, those yeares from the death of Christ, vntyll the destruction of *Hierusalem*, with these yeares which came since that generall persecution, vntyl the eighty and eight yeare, were compared: we shall see also, that in number of yeares, they do not much differ. For betweene Christes byrth, and his preaching, there was thirty yeares: and so to his death, 33. yeares, and somewhat more. But from that seenteene yeare, when the *Gospel* beganne to shyne agayne, vntyll the fourty and sixe yeare in all, when *Charles* the *Emperour* began to arme himselfe agaynst the states of the *Empyre*, so to abolish the doctrine of Christ, are numbred twenty and niene yeares. Agayne, from the death of Christ, to the ouerthrow of *Hierusalem*, there was fourtie yeares. And from that generall persecution, which happened in the fourty and sixe yeare, vntyll the eightie and sixe yeare, are accounted fourtie yeares: which is the myddle yeare betweene the eightie foure, when that exceeding straunge vniting together of the *Planets* shal appeare, and the eyghty eight, about which tyme that coniunction shal take his ful force:

Moreouer, I find, that these tymes, in which those two wonderfull coniunctions dyd appeare, sixe yeares before the birth of Christ, and in the dayes of *Charles* the greate, and the third and last, which shall happen before the full

From the birth of Christ vntill the destruction of Hierusalem, 73. yeares.

From the bringing of his Gospel in to light by *Luther* vntill the yeare, 1588. are numbred 71. yeares.

From the birth of Christ vntill his first preaching 30. yeares. & from his birth to his death 33. yeares.

From the preaching of the Gospel by *Luther* vntill the persecuting of the same by *Charles* the *Emperour* are counted 29. yeares.

From the persecuting of the same by *Charles* the *Emperour* are counted 29. yeares.

Of the second comming of Christ,

From the first
appearing of
watrie Trigō
6. yeeres be-
fore the nati-
uitie of Christ
until the se-
conde. 793.
yeeres: from
the second to
the last 789.
both whiche
sumes set to-
gether make
the ful num-
ber of 1584.
yeeres.

expyring of fixe thousand yeares, the thousand, five hundred, eighty and foure being at hand, doo fyll the same number. For *Cyprian Leonitius* dooth write, that that other vniting of *Planets* in the tyme of *Charles the Great*, chaunced in the yeare seven hundred, eighty and nyene, after the Natiuitie of Christ. If to this number so many moe were added, the yeares would be, one thousand, five hundred, seuentie & eyght. Now, if to these were added those fixe yeares before Christ was borne, when the first of these three coniunctions happened, there shal arise (counting frō the Natiuitie of Christ, as it were from an effect of the former coniunctiō) the same number of yeares in full quantitie agreeing with that dreadful year, eighty foure, aboue a thousand five hundred: only that first, from this last, which is to come, differing those fixe yeares before Christes byrth.

I confesse my selfe not to be skylfull in *Astronomie*, although I doo greatly esteeme that Arte, (if it be soberly vsed, and not vainely abused) which some, because they are not acquainted therwith (as commonly it happeneth) doo not only despise, but also with euyl woords, because it is abused of some, deface. But if the writyng of *Leonitius*, and which was a great while before his tyme, *Iohn Stoffler*, and other *Astronomers* iudgements, of those rare coniunctions of all the *Planets* in the ende of watrie *Trigon* be true: (as certes I beleue, and verily perswade my selfe) I say plainly, it is a thing greatly to be marueyled at, that those collations of tymes (in which the Lord God either hath bestowed singular benefites vppon his Church, and also wyl bestow, or altered Kyngdomes and will alter) by such a certaine woonderful equalitie, and quantitie of numbers should answeare betweene them selues, euen as those reasons of *Astronomers* in euery respect haue don. Of which it is euidently gathered, that the Lord God by a singular prouidence, and eternal counsaile, dooth guide and gouerne all things. And also it is plainly to be seen, that he hath made the Starres, and the course of them to be as it

were

were Clockes of his eternall counsaile, and gouernements of such things in his Church, and common weales, euen as the Lord God also dooth witnesse hym selfe, that those lightes in the Firmament of heauen, shoulde be for signes of tymes, and dayes, and yeares.

*Prayse of A-
stronomie.
Gen. 1.*

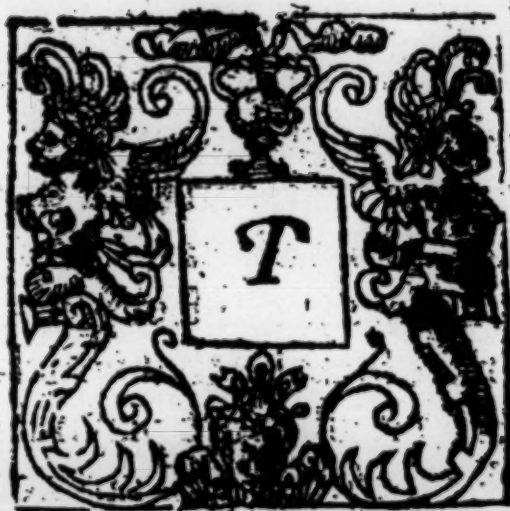
And therefore from these things do cunningg *Astronomers* fetch their coniectures, because through a certayne order which the starres doo keepe, they haue by long vse obserued very many things, that so from a true obseruation of principles, they may bryng foorth general coniectures, whose euent doo marueylously agree togeather. And that there is a certayne order, or a true course of the starres, that wonderfull agreeing togeather of yeares, continually in great alteration of kyngdomes, and Religion, which hath been marked, is a great profe: as by that which is already spoken, maye, and hereafter shall more playnely appeare. Truly, as ofte as I consider these things, I am not only exceedingly troubled in mynd, but as it were compelled to beleue, that that especial tyme of the ende of this world, is nigh at hand: because the Lord among other thyngs also hath geuen vs certane tokens, to wy t, that afore his comming, there shalbe a darkenyng of the *Sunne* and *Moone*, and that the qualities of the heauens shalbe troubled. By which woordes no doubt he would signifie, that the whole Firmament of starres shoulde be altered, and as it were threaten a destruction.

(.?..)

Of the second comming of Christ,

Cap. 5.

An application of histories, and other testimonies, with a short repetition of that which is spoken.



Herefore, in my iudgement, herein is contained a wonderful mysterie, yea greater than may be vttered by any mortal man, in that our mercyfull father (if any credite may be giuen to *Mathematicians*) to these three tymes, betweene those two thousande yeares of the last age,

Three especiall tymes to be noted.

which (acording to *Elias* Prophecie) were appoynted to Christ, hath annexed the same coniunction of al the Planets, vnder the same signes. Because, if these Mathematical obseruations together with that agreement of tymes already spoken of, were compared with the Prophecies of the *Prophetes*, of Christ, & of *Paule*, we shall finde a marueylous consent of all these thyngs. Which thyng by the *Prophetes*, by Christ, and by the *Apostles*, the starres signifying the same, through the vnspokeable loue of God towards his Church, is therefore done, that these three tymes, as it were by a most necessary obseruation, should be marked: to wyt, about what tyme Christ toke vppon hym our nature, also about what tyme, by the comming of *Antichrist*, the true doctrine of Christ was obscured, and that sonne of perdition obtained the chiefe place in the *Church* and *Empyre* of the world: and finally, about what tyme that glorious comming of the sonne of God to iudgement, is to be looked for. But that we may the better open these thyngs, let vs consider after what maner the euent of those

of those two former tymes haue haue happened, in whiche the same constellation of the starres, according to the opinion of *Cyprian Leonitius*, dyd come, that of those two past, we may the better iudge of that most ioyfull commying of the sonne of God, to al his elect, and may certaynly perswade our selues, that he wyll make hast, and come shortly, and with speede: & also let vs consyder that tyme, in which the same constellation shal appeare againe, which was twise afore, and in multitude of yeaes (as is aboue sayd) is like those past.

When the godly about Christes tyme dyd see that the *gouernment* should be taken, not onely from the stocke of *Dauid*, but also from the *Iewes*, and translated to strange rulers, to wit, to the house of *Antipater* the *Idumite*, no doubt they supposed that Christes comming into the flesh, was then at hand, & the rather they did so thinke, because *Iacob* the Patriarch had lōg afore prophesied, that the Scepter should not be taken from *Iuda*, nor the captaine from betweene his feete, untill *Silo* came, or he which was to be sent. And also those seuentie weekes of *Daniel*, drew wel to an end, which being expyred, the Ruler of the people should shew hym selfe. Neither dyd that vndoubted hope deceyue the godly: for the sonne of God Christ at that tyme tooke our flesh vpon him truely and in deed, he was a sacrifice for our sinnes, & rose from death for our deliuerance, so that those Prophecies were fully expyred, and tooke theyr effect. And that then all the *Iewes* thought their *Messias* should be borne, which they dreamed should be a mighty Monarch, and rule ouer the world, *Suetonius Tranquillus* dooth euidently shew in the lyfe of *Vespasian*, the fourth Chapter.

Likewise saint *Paule* dyd foretell a most certayne argument of the commying of the sonne of perdition. For in the tyme of *Paul*, there were some in so wicked an opinion, that they thought the commying of the Lord euen then to be nigh at hand: whom *Paule* endeououreth to bring from that error, teaching that the Lord should not come, before

Of the commying of Christ into the flesh.

Gene. 49.

Dan. 9.

Of the commying of Antichrist.

Of the second comming of Christ,

2. Thes. 2,

Hierome
vnto Algasia

that wicked man an enemy to God, were first reuealed, & that he should not be reuealed, except first that auncient and present *Empyre of Rome* were vtterly abolished. Which thing he dooth signifie in these woords, saying: *He onely which keepeth, let him hold presently untill he be taken away, & then that wicked man shall be disclosed*. Hierome followed the same sence, wryting vnto *Algasia*, in this manner: *Qua causa sit, &c.* That is: You knowe very wel, what the cause is, that *Antichrist* now presently commeth not. He wyll not playnely say, that the *Romane Empire* must be destroyed, which the gouernours thereof suppose shall continue for euer. Whereof it is, that according to *Iohns Revelation*, in the forehead of that purpled Harlot, there is wrytten a name of blasphemie, of euerlastyng Rome. For if he had playnely sayde, *Antichriste* shall not come, except fyrst the *Romane Empire* be abolished, a iuste cause there might arise of persecuting the East Church which then was. And a little after, he sayth: *The Romane Empire, which now keepeth all Nations in subiection, must be ouerthrowen, & then shall Antichrist come, the fountaine of iniquitie*. The same sence dooth

Tertullian.
Lactantius,

Tertullian obserue in his Treatise of the resurrection of the flesh, and Lactantius, in his seuenth booke, and 25, chapter of Institutions.

Charles the
Greate,

But if we woulde compare the Prophecie of *Paule*, with the deedes of *Charles the Great*, we shall fynde that Prophecie in those dayes marueylously to haue taken effect, and then the auncient *Empyre of the Romans*, altogether to haue come to naught, & the tytle of the *Empyre*, which was the image of the beast, to be translated to the *Frenchmen, & Germanes*, and afterwarde by litle and litle especially to haue come to the *Pope of Rome*, which at that tyme began playnly to shew hym selfe to be very *Antichrist*, and that damnable chyld. Because he was not only content to be *ΒΙΚΟΛΛΕΥΜΕΝΟΣ*, or the head of the vniuersal Church (as *Phocas* before aboue two hundred yeares had appoynted him) but also the Lord of Lords. For *Charles* now being annoynted & crowned Emperour by the *Pope*: (because he had

Platina,
Krantz, 2.
cap. 18.
Ganguinus
lib. 4.

had luckely overcome *Desiderius* kyng of the *Longobardi-
ans*, which ambitiously sought the Emperourshyp of al *Ita-
lie*) and afterwarde his sonne *Lodouicus Pius*, from whence
also he receiued that name, to be called *Lodonike* the Godly,
the *Romans* graunted vnto hym the gouernement both of
Rome, and of many other prouinces: and this hath *Raphael
Volaterra* in the actes of *Pipin*, & of the Emperours, faythfully
commytted to posterities by writyng. So the power and
malice of the Bishops increasing by litle and litle, the whole
world came vnder their subiection, & al Emperours, Kings,
& Princes became as it were their Clients, or (as I may say)
their Vassals: and they yet in name, the seruants of slaues:
but in deede as it were chiefe Monarches of all Kyngs, ser-
uyng at their beckes. Of these we haue a notable testimo-
nie of that most noble and woorthy *Salisburgan* Archby-
shop *Eberhardus*, whiche about the yeare of our Lord. 1240
in the open counsayles of the King, is reported to haue
spoken these words ensuiing: *Flamines ilk Babylonia regnare
cupiunt, &c.* That is, Those Babilonian Priestes desire to raigne,
equals they cannot abyde: they wyl not leaue of until they haue
trodden al things vnder their feete, and sit in the temple of God,
and be exalted aboue al that which is worshipped. The desire of
riches, and thirst for preferment, is unsatiabie. The more you
giue to a couetous man, the more he gapes. Shew your finger, &
he will desire the hand. Through liberty we are all the woorse.
He which is the seruant of seruantes, coueteth to be Lorde of
Lordes, as if he would be God him selfe. The holy assemblies of Anti-
and meetings of his brethren, yea of his Lords, he condemneth. christe.
He is in feare, least he be compelled to giue an accompt of
those things whiche dayly he doth more and more agaynst the
lawes. He speaketh wonderfull things, as if he were God.
Newe deuises are in his mynde, whereby he may impropriate
the Empire to him selfe. He chaungeth lawes, his owne he
establissheth, he abuseth, he spoyleth, deceyeth, slayeth. This
man of perdition which is called *Antichrist*, in whose forehead
it is writen, I am God, and cannot erre: He sitteth in the

*Lib. 7. Anna.
Ioan. Auen.
in exemplari
Engelstadii
impresso, ann.
1554.
fol. 684.
& 685.*

Of the second comming of Christ,

temple of God, and beareth sway far and wyde. But as it is in holy Scripture: He which readeth, let him vnderstand. The learned shall vnderstand, all the vngodly shall doo wickedly, and shall not perceiue. And a little after, *Romani maiestas populi.* &c. The Maiestie of the Romane people, which sometime ruled the whole world, is taken from the earth, and the Empire is returned into Asia. Agayne, The East shall beare sway, the West shalbe in subiection. The kingdome shalbe augmented, the chiefe power of things, by many shalbe scattered, deuoyded, diminished, I will not say, torne, ciuill dissention for ever is sowne, neither shall we perceyue the ende of bloody batayles. The Emperour is a vaine appellation or name, and is onely a shadowe. Ten Kings are together, which haue diuided the world, sometime the Empire of Rome, not for the defence, but destruction of the same. &c.

The blasphemous arrogancie of the wicked Pope.

*The Pope is all in all, yea the Diuel and all.
2. Dist. 44.*

dictus est quasi pater patrum. &c. The Pope is called as it were the father of al fathers, hauing onely the fulnesse of power. Also Thomas of Aquine sayth, That in spiritual matters, and temporal, he hath the chiefest degree, as well as Peter the Apostle. At a woord, they make hym a Mungrell, as partly God, & partly man. They call hym the Spouse of the Church, The mother of the faythful, which cannot erre, whose voyce is heavenly,

uenly, even as Peters was, & therefore that he is the chiefest Iudge: whose wickednes, as the murders of Sampson, the thefte of the Hebrues, & adulterie of Iacob, are to be iudged of none: for there is one and the same seate (say they) both of God and the Pope. The Popes wyll is sayd to be a heauenly wyll, and therefore is of power to chaunge the nature of things, to apply that vnto one, which belongeth to an other, and of nothing to make somewhat. Are not these and such like Rules of the Canonists, formally recited, marueylous thyngs? which with blasphemous & wicked lypes, vnder the Popes person, accordyng to Daniels Prophecie, speake agaynst the God of Gods. And as the Occidentall Em- pyre of this Pope, in the tyme of Charles the Great, was di- uided from the Orientall: so likewise the Empyre at Con- stantinople, which sometyme was called also the Orientall Empyre of Rome, afterwarde was greatly diminished by the great Turke & Sarafins, whose power afterward increa- fed more and more, and that myghtily. Afterward, a litle before the raighe of Carolus Caluus, Coosin to Charles the Great, the Tartarian Turkes, by occasion they were re- quested to assyst the Persians agaynst the Sarafins, obteyned all Asia: and these embracyng the Mathematical sect, at the length came to be of great power. So that these two wic- ked and Antichristian kyngdomes tooke their begynnyng, when the Romane Empyre in Phocas tyme and Heraclius, was impayred, and in the raygne of Charles the Great, the Empyre almoste subuerted, they dayly more and more mightily increased in this weake and diuided kingdome, whose feete were become partly of yron, and partly of earth. Afterward, by lyes, backflydings, and slaughter, (which are the properties of Antichristians) their rulyng and Religion was confirmed, and the Saintes of God, by mingling earthly with heauenly things, were vexed: as Historiographers, and the Chronicles of Iohn Auentine euerywhere doo witnesse: and therefore both of them by the glorious commyng of the Lorde, shall be abo-

Division of
the Empyre
of Rome.

The proper-
ties of Anti-
christians.

Of the second comming of Christ.

lyshed, and shall receyue one and the same destruction.

Of the com-
minge of
Christ to
iudgement.

If therefore to the consolation of all the godly, and confirmation of our fayth, the holy Ghost hath had a great care to deliuer vnto vs by the *Prophetes*, certayne foresignes, by whiche might be coniectured, when the comming of Christ in the flesh was nygh at hand: whose comming should yet before the world, be base and very simple, and yet of sufficient power to saue our soules from the heauy curse and displeasure of God. And if the holy Ghost hath beene so carefull in geuyng to the Church, and the chosen of God, certayne signes and tokens of the comming of Antichrist, no doubt he dyd the same, that the better they might shunne and forsake all his vnttrue teachings and blasphemies, by the helpe of Gods word. And therefore hath the holy Spirit of God been the more diligent to shew to the Church many and manifest signes of the Lorde comming to iudgement, that so he might driue vs from all securitie of this lyfe, and wake vs out of the deepe sleepe of our deadly sinnes, least by the speedy comming of the Lorde to iudgement, we sodainly perish: and that in all afflictions, with whiche the Church is continually vexed, we myght haue a sure trust and confidence in the mercye of God. And therefore the sonne of God hym selfe in the last preaching before his death, through a great good wyll, gaue vs many signes, and earnestly charged vs, taking his parable from the *Fyg. tree*, that beholding those tokens imminent, we should carefully and readily attend the comming of our *Brydegrome*. For that comming, to all the godly and chosen of the Lorde, shalbe ioyfull and comfortable. In whiche the Sonne of God shall appeare in power mighty, in glory woonderfull, and shew hym selfe to his foes terrible, to vs comfortable: to them feure, gentle to vs: to them a Iudge and Condemner, to vs an Aduocate and Redeemer: to them an enemie and

The ende of
the seconde
comming of
Christ.

and destroyer, to vs an assured friende and defender: so that he shall recompence them with fire continuall among the Diuels, but vs he shall rewarde with his fauour perpetuall, in the societie of Angels, and celestiaall habitation. And therefore dooth *Joel* call that day of the Lorde, *Joel. 2.* a great day, and terrible (to the wicked) when al from the worldes creation, shal be made to stand before the tribunall seate of God.

About I haue shewed, that the chieftest signe of the comming of the sonne of man, was the preaching of the Gospel, whiche *Paul* termeth the spirit of the Lordes mouth. Also I haue declared how that signe is euident in these dayes, and that *Antichrist* by the breath of the mouth of the Lorde, is ouerthrowen and strangled with *Lynnen*, as *Sibyl Erubraa* speaketh (that is, with interpretations of holy Scripture, imprinted in Paper made of *Lynnen*) it is manifest to al goldy men, and instructed in true Religion. Now what other thing remayneth, but the consummation of the world, and that glorious coming of the Lord, by whiche that wicked and damned son shal be abolished, according to Christes words? Hitherto that coniunction of all Planets which was a litle before the byrth of Christ & in the tyme of *Charles* the great, in the beginnyng both of the *Turkes* tyrannical dominion, and the *Popes Antichristian* Religion, which shall ensue very shortly, doth belong. As if the Lord would say: Behold the chieftest signe of my comming: according to my promise, the preaching of the Gospel is come already, you see the power of *Antichrist* my sworne enimie is greatly weakened, now shal you see the signes in heauen, which foretold my former comming in the flesh, and the comming of my aduersary, by which you may gather my comming, wherby I wyll vtterly abolish his vsurped gouernment, and abandon hym from the godly, to that bottomlesse pyt of hel. And therefore take you heede, and be circumspect, for the tyme of your deliuerance is at hand. Neither

A brieue rehearsal of the forementioned tokens.

Lib. 8.

Of the second comming of Christ.

ther Can we doubt (sith the starres are of the Lorde God created for signes vnto vs) but that that marueilous conjunction of the Planets dooth foreshew a wonderful and incredible alteration of al things. And what other change may we looke for, I pray you, but euen the vtter destruction of the world, and the triumphant appearing of the Lorde. For the fixe thousand yeare, which is the last day, draweth to the euenyng : course of tymes, and their foretold agreement, declare the end to be at hand : the preaching of the Gospel shineth, the Pope of Rome by the breath of the Lord perissheth, and we are in religion cold, carelesse, and contemne his preachers, which the Lorde God cannot suffer long to go unpunished. Also this fearful inclination of the Starres, the dayly talke of warres, the direfull ciuil contentions, the lamentable dissention in Religion, the great plagues, the miserable hunger, the strange tempestes, the woonderfull risings of the Sea, and other signes, whiche many tymes haue come after the preaching of the Gospel, and dayly doo more and more increase, are out of all doubt the euident

signes of the worldes speedy ouerthrowe,

and hasty commyng of our Lorde.

Iesus Christ the sonne of

God, to iudge the

quicke and the

dead.

Cap. 6.

Cap. 6.

¶ Of the fifteene hundred yeares

after the Apostles tymes, vntyll the
last iudgement,



Here are besides these, many o-
ther very sweet and probable
coniectures of the suddaine cō-
ming of the Lorde to iudgemēt,
which containe many and pro-
fitable instructions, and wyll be
wonderful and straunge per-
chance to many, for the smal
consideration they haue of the:

*No state of
commōweale
of perpetual
continuance.*

*Plato. 8. Po-
litic. Aristot.*

s. Pol.

*Enerie five
hundred ye-
res therehap-
peneth some
notable thing
in euery com-
mon weale.*

*Three no-
table altera-
tions in the
Iewish Com-
monweale.*

*Seuen wee-
kes of Daniel.*

*The Monar-
chie of the
Pope.*

which if they were wel wayghed, might bring vs into a
great admiration of Gods prouidence. It is wel known to
all the learned, and not doubted, but that all gouernmēt,
according to the Princes of Philosophie, *Platoes* and *Ari-
stotles* doctrine, haue their certaine conclusions: and it
may be for truth, that euery five hundred yeares, there
happen wonderful alterations both in Religion, & com-
mon weales: as there appeared three in *Moses* Kyngdome.
For from the comming out of *Egypt* vntil *Salomon*, there
was about five hundred yeares: from thence vnto the
captiuitie of *Babilon*, other five hundred: and from the
returnyng, vnto the last subuersion, five hundred moe:
which last periode dooth greatly agree with those seuen
weekes of *Daniel*, because they are in number foure hun-
dred, foure score and tenne yeres. And therefore by a brieve
marking of the tymes and things brought to passe, we wil
make it euident, that the last five hundred yeres from the
Apostles tyme, fully shalbe expyred in this Monarchie of
the *Pope*, which now threatneth a great ruine, and per-
chaunce, an vtter downefal about the eighty cyght, and

Of the second comming of Christ,

Apoca. 13.

*John the
Euangelist.*

Eusebius.

*Traian the
Emperour.
The wonder-
full things
which hap-
pened in the
hundred
yeares from
the natiuitie
of Christ un-
till the dayes
of Traian the
Emperour.*

nienty three yeare, the former inclinations of the starres and other ensuing, foreshewing dyrefull things euen vntyl the fixe thousand and a hundred yeare. Which Monarchie is called of *Iohn*, in his reuelation, *the image of the beast*, by reason of a certayne likenes it hath with the old Monarchie, which by the like tirāny against the Christians, & manner of gouernment by their ecclesiastical Senat, & by their secular power (as they say) to the satisfying of their minds in oppressing the christian veritie, through al the world they doo exercise. So that by a great and infallible supposition, it may be gathered, that the noble commying of the sonne of God is nigh at hande: sith the preaching of the Gospell now goeth before, by which this Monarchie hauing his auctoritie from the Dragō, at length ruinous begynneth to stoupe, but cannot vtterly be abolished, accordyng to *Pauls* doctrine, vntyll the Lord come for altogether. For by histories we know *Iohn* the Euangelist to haue lyued longer tyme than any of the Apostles, and to haue written his Gospel at *Ephesus*, and afterward, when as none of the Apostles were, no, not many dayes afore liuyng, it is well knowen, that he was sent of *Domitian* into the Iland *Pathmos*, where he committed his Reuelation to writing, and that was about the dayes of *Traian* the Emperour, which the hundred yeare from Christes Natiuitie, beyng adopted by *Nerva*, came to the Imperial throne: from whom, for causes ensuing, I wil begyn to recite three notable chaunges and alterations, both in Religion, and in the Empyre, which dyffer one frō another, accordyng to the true account of yeares, but fīue hūndred yeares a peece,

Now these hundred yeares from the byrth of Christ, vnto the tyme of *Traian*, being expyred, so straunge things and myraculous both in the *Churche* and common weales happened, as from the beginnyng of the world, such and so great neyther haue, neyther shall come to passe, except onely in the commying of the Lord, at what tyme he shal cal the dead before his tribunal seate, that so
the

the whole vnglacious world may be brought vnto perpetual shame, & the vertuous to euerlasting glory. For first our Lord and Sauour Christ was borne of a virgin, perfect man, the *Messias* promised to the *Patriarches*, the sonne of one substance with his eternal *Father*, by whom God hath made of nothyng, all things both in heauen aboue, and in earth belowe, and redeemed mankynd which was fallen, from sinne and wickednesse: for in the behalfe of vs all, he hath suffered a most reprochful death vpon the Crosse, to the end that Death, and the Diuell beyng vanquished, he myght ryd all beleuers from eternall death, and the intolerable yoke of Satan. He hath also risen like a conquerour in glory from the dead, & ascended into heauen, that he myght prepare a way for vs to his almighty father, whose anger by his righteousnesse he had appeased and reconciled hym vnto vs.

*The birth
of Christ.*

Finally also, at the feast of *Pentecost*, God myraculoufly, and without meane (accordyng as it was long afore promised by the *Prophetes*) dyd powre out his holy spirit ful of al grace and goodnes, vppon his *Apostles*, that in all Nations they might be able to glorifie God, and in euery language declare their message of glad tidings: which maugre the Diuel and his adherents, (notwithstanding the outrageous crueltie of *Nero* and *Domitian*,) was by the *Apostles* preached, and published throughout al the world.

*The Gospell
persecuted
doth prosper.*

I minde not to prosecute euerie thing particularli which hath happened in common weales from the byrth of Christ, vnto the hundred yeare after the same, at which tyme *Traiane* first receiued the Emperiall Diademe, least by that meanes, (contrary to my purpose,) I enter into the discourse of too long and tedious a history. Amongst other things, those woordes forespoken of Christ and the *Prophetes*, touching the ouerthrow and vtter destruction of the *Iewes* and *Hierusalem*, are fulfilled: and also vnder *Traiane* the

Of the second comming of Christ,

The alteration in religion which happened in the tyme of Traiane.

Traian the Emperour no Roman but a Spaniard borne.

Apoc. 17.

The raigne of Nero.

The first Period,

Emperour there happened a great alteration in religion. For although the Empyre was of Rome, yet was not the Emperour a Roman borne, but a Spaniard, and adopted to that dignitie, by *Nerua*, which was a Roman. And therefore by these it plainly dooth appeare, that the Apostles being dead, there was now a new face of the Church, and that nothing so beautifull as the former, & also a new state of Empyre presignified of *Iohn* in his Reuelation, because that *Traian* was the eight from the seuenth, who was *Nerua*, which was the seuenth from *Nero*, the last of the stocke of *Cæsars*, from whom *Iohn* begynneth to number the seuen Kings, which were the seuen heades of the Beast. And therefore he sayth: *Bestia quam vidisti, fuit, & non est*: that is, *The Beast which thou sawest, was, & is not*: that is, The Roman Empyre is, but not such an Empyre, as that was which came of the stock of *Cæsars*, & decayed when *Nerua* dyed. And now in the tyme of *Domitian*, of those seuen, five were dead: but the seuenth, which was *Nero*, was not yet come. And *Cum venerit, oportet eum breue tēpus manere, nec diu imperare*: When he commeth, he must tary a short tyme, & gouerne but a while: which also came to passe, because he raigned but one yeare and three monethes. But *Traian* was the eight, a Spaniard, no Roman borne, and adopted by the seuenth. Wherefore to the purpose saith the Angel to *Iohn* in this manner: *Bestia quæ erat, The Beast which was, to wit, the Roman Empyre, & non est, and is not the Roman, but a Roman Spanish Empyre, is octauus erit, he shal be the eight from Nero, & è septem est, and is of the seuenth, to wit, adopted of Nerua.*

Wherefore because of this alteration in the Empyre, and mournfull countenance of the Church, by reason that her chiefe Rulers and Apostles were dead, we wyl here begyn to account the first five hundred yeares, euen vnto the dayes of *Heraclius* and *Phocas*, which chaunced in the 604. and 602. yeare from Christes Natiuitie. About which tyme *Boniface* the third was confirmed Vniuersal Byshop of al

of al the worlde, and manifested the forerunner of Anti-
christ, as likewyse *Gregorie* the Great, not many yeares be-
fore had pronounced of the Patriarch of *Constantinople*,
which ambitiously sought to be Primate, or chiefe Bishop
of the rest. About this tyme the Romane Empyre was
much weakened, and the Turke began to be of power.
This first periode may well be referred to the Church of
Christ, in whose beginning as it were, she suffred a most
greuous persecution of the Romane Empyre, that cruell
and bloody beast, and had many godly and learned men,
which entred most daungerous and continuall conflictes
for the ouerthrowe of heresies, and yet notwithstanding
by litle & litle many Ceremonies were brought into the
Church, by which at length she was marueilously polluted:
the chiefeft bringer of those Ceremonies into the Church,
was *Gregorie* the Great, vntil *Boniface* by the helpe of *Pho-*
cas, did plainly declare hym selfe to be Antichrist in
deede.

*Boniface the
Pope.*

*Gregorie the
chiefest bryn-
ger in of Ce-
remones into
the Church.*

*Boniface the
versiproportiō
of Antichrist.
The second
period.*

*In the second
five hundred
yeares after
Christes na-
tinitie al Ce-
remones, su-
perstitiō, ido-
latric & wic-
kednes came
to perfection.
The Pope li-
censed to be
a ciuil ma-
gistrate.*

From this tyme, vntyl the raigne of *Henry* the fourth,
we reckon the second periode of five hundred yeares: in
which all papisticall superstition, Idolatrie, blasphemie,
orders of Monkes, power of the Pope, with the chiefe Se-
nate of Cardinals, dyd aboue measure increase, and in the
tyme of *Henry*, that impietie came to ripenes, euen as also
afterward dyd the Turkes tyrannie and blasphemie. Be-
fore, about a two hundred and fifty yeares, numbryng
from *Phocas* the Emperour, which also haue theyr end, to
wit, in the daies of themperors, the Pope of Rome was li-
cenced to be a ciuil magistrat, receiued his chiefe authori-
tie from *Pipine*, and afterwards from *Charles* the great, and
Lodonike the godly, and was indued with many prouinces,
and adorned with double power, or with both Swords
both of ruling the Spiritualltie (as they say) and Laitie:
which he obteyned vnder the pretence of Religion: and
therfore *Iohn* in his Reuelation gyueth to this Beast, two
hornes like vnto the Lambe, About which tyme, both the

Of the second comming of Christ

Apoc. 13.

*Lanf. de Sa-
era. Virgi.*

de inuention.

lib. 4. Cap 10

The Empe-

ror Henry the

4. resisteth the

Pope, and his

vsurped au-

thoritie.

Krantz. li. 5.

capi. 8.

Plondus

Krantz. li. 5.

capi. 7.

What happe-

ned in this

seconde and

thirde period

is more par-

ticularly

shoven in the

chapter im-

mediatlie fol-

lowing.

The last Pe-

riod.

In the thirde

period of five

hundred

yeres the

Pope had

ful aucthority

to do what

he listed.

Turkish Empyre (as in his place it is said) dayly increased, and the old Romane Empyre continually decayed, and was diuided into the Oriental and Occidental Empyre.

Yet notwithstanding the Occidental Emperours in respect of the other, had full power to create, and confirme what Bishops they would. But in the tyme of *Henry* the fourth, that order was altogeather chaunged: because the Bishops at the length had brought vnto them selues al power and aucthoritie, both of ordaynyng and choosynge Bishops & Emperours too, and made a new Ecclesiastical or Cardinal Senate, to the which was giuen ful power, to choose whom they would to the Papacie, the Pope being dead, and reserued to them selues al aucthoritie of choosynge and crownynge Emperours. Against this vnspeakable ambition & mightye power of the Pope, did for the main- teynynge of his Emperiall aucthoritie, according to the Decree of his father *Henry* the blacke, though in other thinges he dyd ouermuch submyt him selfe to the Popes aucthoritie, *Henry* the fourth, stoutly (as became a good Emperour) resist. For which cause, afterward Pope *Hildebrande*, otherwyse called *Gregorie* the seuenth, a wicked & infamous Magitian, dyd excommunicate him, and rayfed great and greuous warres against hym by others, in so much that he displacing hym, he chose a new Emperour named *Ralfe*, to whom he sent a Crowne of Gold, with this inscription: *Petra dedit Petro, Petrus Diadema Rudol- pho*. But at length vanquished by *Henry*, hauyng lost his right hand, he dyed myserably.

But *Henry* beyng dead, when as now the second Period of five hundred yeares, from the tyme of *Phocas* was perfectly finished, the vngodly Pope by his craft and subtiltie, at the beginnyng of his raigne, obteyned easily of *Henry* the fifth, (too wicked a sonne for so godly a father) al his desire. So that that diuine Reuelation of *Iohn* dyd fully take effect, bycause that image of the beast with two hornes, dooth exercise all the power of the former

Beast

Apoc. 14

Beast, and calleth al kings his sonnes and slaues, and earnestly doth keepe the maner of the Gentiles in all kynd of idolatrie, only hauyug altered the name of things. Lastly also, to this image of the beast by the Dragon (bicause he speaketh like a Dragon) that power is geuen, that he may quicken the other image of the beast, that is, this Germanical Empyre, which rather ought to be termed a shadow of the olde Empyre, than an image of the same. For the Pope dyd geue lyfe to the image of the beast, by his election, For vnlesse the Pope did confirme the Election, none was worthy of the name of an Emperour. Therefore vnder the pretence of the keyes of the kingdome of heauen, this vngratious fellow hath marueylously abused this power of the Dragon: which power, now by the preachyng of the Gospel, through the grace of God, dooth threaten an vtter and last destruction: whose longest terme of fīue hundred yeares, about the yeare, a thouand sixe hundred (or thereabout) is fully finished. Wherfore (sith this damnable chylde, and the image of the beast, with the Dragon in that perfect wickednes, must be cut of, and cast headlong into hel:) a great and infallible argument is it, and agreeyng to Gods woord, and to the course of tyme, that this certaine computation of yeres, doth signifie the Lords coming to be very nygh at hand.

Anno, 1600.

Cap. 7.

¶ Of things past already, things to come are marueylously gathered.



Y that which hath been spoken, as well as a brieft annotation of tymes, and things that haue been doone, could shew, it after a sort appeareth, howe after the death of Henry the fourth, the Pope became

Of the second comming of Christ,

Anno. 1600. came the chiefe Monarch of al the world, ruled all kyngs, and obteyned all authoritie of chosing Bythops. Also how that third Periode of five hundred yeares, about the yeare of our Lord, one thousand and sixe hundred should be fully perfect, that so without al doubt we may looke for a new *Metamorphosis* of these things, if things to come may well be gathered of things past alreadye. And what other I beseech you, can we looke for, but euen that which was seene and heard of *Iohn* in his Reuelation, from him which sat on the Throne among the foure & twenty Elders, saying, *Behold, I make al thinges new, a new heauē, a new earth, beholde the Tabernacle of God with men, & he shall dwel with them, and they shalbe his people, and he shalbe a God with them, euen their God.* But when those vngodly Deerees & blasphemies which the Romanes, from the fifty seuen, vnto the thousande one hundred yeare (in al the tyme that *Henry* the fourth raigned) by a litle and litle brought in, are considered, and withal compared with our dayes, we shal finde all those things cōtinually to haue had (as it were peculiarly) their five hundred yeares a peece. Wherefore, in my iudgement, by the tymes past, and state of things present, I am the more confirmed, to thinke the full and perfect end of al vngodlynesse to be very nygh at hand, after which shall ensue that perpetuall and euerlastyng world, in which the Lord God shal raigne and rule in truth, and mercy for euer.

Decreta Pontificum. In the tyme of *Henry* (as out of histories we gather) these Deerees of the Bishoppes were published: first, that
Platina. the Emperours should haue no auctoritie to chuse Bishoppes, nor Pope: for whiche cause the Senate of Cardinals,
Sabellicus. which had the same power, was instituted & preferred to
Krantz. greate honour: then also they tooke vppon them to chuse
li. 5. cap. 6. and refuse Emperours at their pleasure, as plainly appeared by *Hildebrandes* electyng of *Rodolph*, and displacyng of
Caus. 16. q. 7. *Henry*. Moreover, vnder this Emperour, that horrible idolatrie of the woorshipping & carying about of the bread,
Si quis deinceps. came

came into the Church,

Lastly, in the yeare one thousand nientie and three, al the Lawes of Popes were gathered and set foorth by one *Iuan B. of Carnot*. And therefore no doubt, but the Lorde God also at his certayne tyme, wyl bring to nought, cut of, and by his commyng to iudgement, to the perpetuall shame of all Papistes, vtterly abolish all that impietie and wickednes, which the Dyuel by his ministers, to the reproche of God, hath caused, increased, and confirmed. For we haue examples both in the people of the Iewes, and Gentiles. For when as their superstition, and obstinate vngodlynnes was come to perfection, then sprang vp the true doctrine and preaching of the Gospell, by whiche their false doctrine was reprobued: yet in the meane while through the iust and horrible displeasure of God agaynst them, most greuously were they plagued: euen as also happened to the Iewes, by Hierusalem's destruction, and also to other nations, and lastly to Rome, in the miserable spoylyng of the *Gothes* and *Vandolles*.

Anno. 1093.

But if the tyme since the preaching of the Gospel were wel marked, we shal see most euident beginnyngs of the ruine and ouerthrowe of the Pope, and Papacie, which perchance eyther shal goe before the last ende of tyme, or els in that third space of fiae hundred yeares, or somewhat after, by the Lords comming shal come to nought. So doo I perswade my selfe, thinke you what you wyll, at your pleasure, and yet take heed ye thinke not falsely. But if in other places I erre, the matter is not great. For it is certayne out of the woord of God, that this error shall not long continue. For Christ is the very truth, and cannot erre. But let vs note what hath happened, and dayly dooth happen among Christians in this our age, and plainly and euidently we shal see all things (forespoken) to haue, and dayly to come to passe, about this very tyme of fiae hundred yeares. For we haue a notable example hereof in the Electors, and States of the Empyre, which in

Of the second comming of Christ,

In the fourth persade of five hundred yerres, the Popes power is impaired, and weakened verie much. Anno 1558. In Germanie the states and electors, haue refused to obeie the Popes proceedings, and in France the Frenchmen also.

the yeare one thousand, five hundred, fiftie and eyght, (which was about the five hundred yeare after the Popes began their tyrānic ouer kyngs and Princes) dyd chuse *Ferdinandus* the Emperour, maugre the Pope, & for euer disanulled that Decree of the Cardinals, for the confirmation of his Election. How (I beseech you) hath *Lotharing* a *Giulian* Cardinal in *France*, and *Granuellus* another Cardinal in *Belgia*, for all their Cardinalshyps, preuailed, in their labouring to confirme the Popes aucthoritie, and to bring in the Spanish Inquisition? Haue not the Frenchmen, and Belgians, by that meane rather rebelled against them, and cast from their shoulders that intollerable yoke of the Popes bondage? By which no doubt it is euident, that the space of fyue hundred yeares in which the Cardinals bare the sway, is now passing, and wyl shortly be expyred, eue as the other peeuish and idolatrous doctrine of the Papistes, is well, and to their perpetual prayse, banished out of the Dominions of many good kings and princes.

An admonition to Princes,

An admonition to Iudges.

Psal. 2.

And now yee princes deale wysely, and with iudgement consider, how that Antichrist of Rome hath most shamefully abused your aucthoritie, to the suppressing of the truth, and persecuting of innocents. Beare in mynd how long you haue been Ministers and slaues to that bloody beast, in crucifying Christ againe in his members. Be leaured ye Iudges of the earth, be sory for these things: *Serue the Lords in feare, & reioyce with trembling.* For the horrible day of the Lord hangs vppō your shoulders. *Therefore kisse the Sonne, least he be angry, & so yee perishe: whē his furie shalbe but a litle kindled: blessed are all they which trust in the Lorde.*

Now if in that spoken already, and other Particular Lawes, the number of fyue hundred yeares be so rightly fylled, what shal we iudge of the whole bodye of al the Popes Decrees? which afterward by *Iuon* Byshop of *Carnot*, (after whom *Gratian* folowed) in the yeare of the Lord, one thousand nyntie three, at the commaundement of the Pope, was truely collected in one booke, as it were by imitating

taryng *Iustinian* the Emperour, which by the ayde of *Tri-*
bonianus, and other Noble men, gathered the Ciuil Law
 into an order, and made therof a new booke. But how
 with absurdities in number infinite, and blasphemies not
 to be vttered, those Decrees of the Pope, doo filthily de-
 face the woord of God, none of a right iudgement is ig-
 noraunt. And yet alas these haue had more aucthority
 now many yeares, than the very immutable woord & wyll
 of God. Whiche things, although they doo agree very
 wel togeather, yet for the ignoraunts sake, we wyll proue
 the same both by a Canon of holy Scripture, & the Popes
 Decrees, manifestly contrary betwene them selues. *Paule*
 saith to *Timothie*: *Spiritus diserte dicit, fore. &c.* That is,
The spirite saith plainly, that in the latter tymes some shal de-
part from the fayth, lystenyng to false spirites, and to the do-
ctrine of Diuelles, by the hypocrisie of vaine speakers, whose
consciencs are seared with an hot yron: they forbydde to marrie,
they commaunde to abstayne from meates whiche are created
of God, to be eaten of the faythfull, and of those whiche knowe
the truth, with thankfulnessse. And a litle before he taught:
A Bishop must be the hushbande of one wife. To these woordes
 of the Apostle, the Decrees of Popes are cleane opposite,
 which doo forbyd Byshops, Priestes, and al the Clergie
 to marry, with this interdiction, that if they doo so,
 they must be remoued from the Ecclesiasticall calling,
 and, which is more, if they haue alreadye contracted
 Matrimonie, without any respect of irregularshyp, they
 must be separated, and shalbe compelled by theordi-
 nary, and remedies of Excommunication, to refuse
 their wyues. &c. By which it is apparant, that the Pa-
 pistes are those, which in the latter dayes should depart
 from the fayth, and by the Diuels prouokying, vnder hy-
 pocrisie, & (which many of the chiefest of them haue not)
 vnder the cloke of ouermuch chastitie, forbyd pure and
 chaste Matrimonie, which the Holy Ghost dooth singu-
 larly commende: and also receyuyng of certaine meates,

Anno. 1093.

Decrees of
the Pope.

The Popes
decrees cleane
contrarie
to the worde
of God.

1. Tim. 4. 1.

1. Tim. 3.

1. Pars

dist. 32.

A decree
of the Pope
agaynst the
marriage of
ministers.

Of the second comming of Christ,

1. Tim. 4. 3. which (as *Paul* dooth witnes (God hath created for the faith-
The Popes ful, to be eaten with thanks geuyng. And yet notwithstan-
Decrees re- ding, these (as I said before) Decrees of Popes, although
uerenced be- they be cleane contrary to the wyll of God, haue had
fore the word more aucthoritie among men, then the eternall woorde
of God. of God. Because those, although in deede wicked and
vngodly, yet haue been called Holy and Catholique, and
they which haue been conuersant in them, our chiefe ma-
sters and Doctours were counted, to whom the sacred
Scripture was most vsfauerye. So that to take an honest
woman to wife (which *Paul* commaunded his Bishops to
do) was dishonestie, and more dishonestie, then eyther
openly to vse a Concubine, or secretly to commyt adulte-
rie. Also on the Fryday to eate flesh, was a great sinne and
heresie: and yet on that day to folowe drunckenesse and
carnalitie, was no shame, but highly commended. Like-
wise, to heare the blasphemous Masse, to reuerence an
idolatrous peece of bread, and to carry the same about
with a pompous procesion, was no impietie, but good
Religion: and yet to celebrate the Supper of the Lord so-
berly, according to his Institution, was no godhynes, but
great abomination. At a woord, the doctrine of Christ,
a good and godly conuersation, was of them suspected
as erroneous: and yet forsooth their deuilish Decrees, and
damnable doctrine was holy, and nothing pernicious.
Their impuritie, great pietie: ther hypocrisie, great holy-
nesse: their damnable Ceremonies, was the diuine seruice
of God. So that al Christian Religion was vtterly bani-
shed, and no token of the true seruice of God coulde be
seene. But now in the yeare of the Lord, a thousand five
Anno. 1593: hundred, nientie and three, after Christes byrth, which is
Anno. 5555. the five thousand, five hundred, and fifth yeare after the
world was made, that expiring of five hundred yeares
draweth nygh, in which these Decrees of Popes gathered
together by publike authoritie, to the great defacyng of
Gods woord, and the merites of Christ, shall haue their
end.

ende. Wherefore a woonderful and vndoubted hope of things to come, may be conceyued of things past, that about that tyme shalbe that vniuersal destruction of al the world, and glorious commyng of the Lorde: by which all these Popish Decrees shal come to nought, and by the iust iudgement of God, as erroneous and blasphemous, be cast into eternal fire, because they haue wickedly burned al the true interpretations of the Prophetical and Apostolicall Scriptures, and cruelly martyred the learned Ministers, and true professours of Christes Religion. Vndoubtedly that number of five hundred yeares in lyke manner as the others spoken of before, doo presage the same like thing: the Prognostications of the starres (as may be gathered by that which is spoken) take their effect about the same tyme. The preachyng of the Gospel, and other tokens mentioned of Christ, is gone before: & the iustice of God specially dooth exact the same.

Cap. 9.

¶ Of the double equalitie of numbers

whiche is represented in the number of the yeares of the world, happenyng in the eighty eyght, and nyentie three yeare next ensuing.



Owe what should I thinke and say of that course of yeares, from the beginnyng, vntyl the nyentie three now at hand? Which is the yeare of the world, five thousande, five hundred, fiftie and five: dooth it foreshewe any woonderfull, or signifie any perfect thing, or no? Certainly I finde the same to be altogether of like proportion (as by that which is spoken

K.iii.

may

Anno. 1593.

Anno. 5555.

Of the second comming of Christ,

*In Epinomide
& Philosopher*

Arithmetike

may appeare) even with the eighty eyght now at hand, because it is in his qualitie the five thousand, five hundred, and fifty yeare. The *Pythagorians*, and *Platonistes*, men of great authoritie, haue thought many things to consist in these, and haue woondred therat: for the lowest number in the highest, hath in it self a perfect Arithmetical proportion, and from the lowest to the highest, it comprehendeth within it a perfect Geometrical equalitie. And *Plato* in another place greatly dooth wonder at the Arithmetical, and saith, that the same doth make the mynd apt for al speculation, and practise. And he doth adde moreouer, that numbryng is gyuen of God hym selfe to man, as a necessary instrument of reasonyng and discoursing, without whiche, the mynd should appere without a mynd, and all Arts and knowledge would vanish. Here I confesse my selfe to haue certayne singular imaginations, and those not vayn, but of wayght, and agreeable to the woord of God, as I thinke. And therefore for the profit of all, and that I may gyue an occasion to the learned, more deeply to thinke of this matter, I wyll not bury this my talent what soeuer it be, but wyl set it abroad for commoditie, and bring it foorth without any regard of the ouer curious: and the rather, because I know that these things (if elsewhere perchance I flyde) do contayne no daungtr or heresie within them, but rather by occasion many profitable instructions, and those sweet and necessary.

*De repub.
Lib. 2.*

And (that we may returne to *Plato*,) he sayth in another place very well, That God is an eternall spirit, & cause of all goodnes in the world. Because in the creation of good things, he shewed his vnspeakable power, wisdom, and goodnes: and in the conseruation of things created, and wonderfull consent and order of al things, his eternal prouidence: that by the contemplation therof, man which was made to the image of God, shoulde also continue, according to the woord reuealed, in acknowledging and calling

callyng on his Maiestie: & not as a brute beast, beholding the earth, should seeke after vayne and transitory things, but should in mynd ascend into heauen, to behold things celestial, and of continuance, as also the Scripture euery where dooth teach vs. Also, what kynd of men woulde Plato in his *Phedrus* and *Phedon*, haue in his common weale? Forsooth euen such, as through contemplating of heauenly thinges, shoulde rather seeme to lyue without, the in the body, & rather to God, then the selues, and be delighted in hym alone. But that we may goe higher, to the manifesting of that which I am about: Let vs behold how all things in the worlde doo stand, and we shall finde them in a certayne order, measure, and number, to be so linked togeather, that they can not be separated. The Heauen, the Planets, and the Starres keepe their certayne order and tyme, and they appoynt the certain course of euery thing: and cause the chaunge and alterations in the bodies both of men and beastes: and in his due tyme euery hearbe is brought foorth. Al whiche things are so apparant in our eyes, as of them we can not doubt. And yet all these things, by the incomprehensible wisdom and prouidence of almighty God, are kept in their certayne measure and number. For God by a certayne measure (as it were) hath placed the earth like a round Globe in the myddle, (so that no way it can fall) the whiche the whole Firmament of heauen dooth compasse, and in the space of twenty and foure houres is carryed rounde about the same. Also he hath appoynted a certayne and iust number of all thyngs: to wyt, the foure seasons of the yeare, and their monethes, dayes, the certayne houres of euery day, the minutes of euery houre, and lastly, the certayne endes of tyme, by a certayne incomprehensible consent of the Starres and numbers among them selues. Not as though the starres and numbers without the first cause, can bring any thing to passe, but because in their gouernment,

*All thinges
preserved in
order, mea-
sure & num-
ber.*

*Order obser-
ued in the
heauens, & ce-
lestial bodies.*

*Measure re-
spected in the
situation of
this world.*

*Number con-
sidered in the
seasons of the
yeare &c.*

and

Of the second comming of Christ,

*God an ob-
seruer of or-
der, not a God
of disorders.*

and seconde operation of the Starres, they represent be-
fore our eyes, the immeasurable wysedome, and eternall
prouidence of God. Because God is not a God of confu-
sion, that he can doo all things at his pleasure, by a certaine
inordinate affection, as men doo: but he is a God of order,
a keeper of order in his things created, from whiche he
dooth not rashly digresse, although he tyeth not hym selfe
thereto, that he wyl not, or cannot alter it when his glory by
his secret counsaile, and the safegard of the Church require
the same. For in the staying and going backe of the Sunne,
in the time of *Iosua* and *Ezechias* king of *Iuda*, and by o-
ther diuine myracles, he sheweth the contrary. And yet
without al controuersie, the eternal prouidence of God,
and Predestination, hath appoynted by a certaine measure
and number, from the beginning of the world, to the ende
of the same, as it were by Rule, certaine termes in the
course of the starres, by whiche, great habilitie is gyuen to
a skilful and learned man, to iudge of things to come, euen
as by a Dyal made by a workman, in proportion and num-
ber, things to come are foreseene, because Art, as nigh as
may be, imitateth God and nature. Yea, and these excel-
lent felowes, *Plato* and *Aristotle*, doo place all wysedome,
knowledge, and vertue; in the proportion of number:
for Vertue and Iustice they set in the myddle, by whiche,
to euery man is geuen his owne, by a double equalitie,
and is measured by a proportion Arithmetical and Geo-
metrical.

*Art imita-
teth God and
Nature.*

*Vertue & Iu-
stice consiste
betwene two
extremes.*

Nowe, sithence this instant number of the yeares of
the worlde, doth so exactly comprehend in it selfe al those
things mentioned before, as from the beginnyng of
things, and in this last age, in like quantitie, and so per-
fectly did neuer appeare, (as hereafter more plainely we
wyl proue) I suppose the Lorde God the maker and go-
uernour of all thinges, by this proportionable agreeing
of number, will (as it were by the hande) leade vs to a
certaine deepe consideration of a perfect expyryng, and
ende

ende of al thinges : especially in as muche as the dyrefull Destinies, the Starres, and damnable Decrees of Popes doo fulfyll the whole number of five hundred yeares. So that I trust, that the commyng of the sonne of God to iudgement, wyl shortly ensue, in which all impietie, lying, and dooing of wrong, through the tyrannie of Antichrist, the Diuel and his members, shal be taken away: and the euerlasting kingdome of Christ in truth and equitie, shal be confirmed: that so to every one shal be geuen his reward either good or bad according to the true Geometrical proportion, which is the Rule of Iustice in God, to whom al beleeuers in Christe are like.

But that the more plainly these things may be vnderstoode, it must be knowen what wee call Arithmetical proportion, and Geometrical, accordyng to iustice: and also how these two proportions are perfectly contayned in this yeare of the world. 5555. which in the yere 95, ensuing, shal be the yeares since the worlds foundation. Arithmetical proportion is, when as three or moe numbers being set al without any respect of proportions, doo differ by equal oddes, as, 1. 2. 3. 4. 5. Here continually one number differs from the other but in vnitie, as also, 2. 4. 6. 8. 10. in which one differeth from another, by the number of two. And therefore wee see in the fifth number, which is the last, an Arithmetical proportion to be contayned, because it hath in it this excellencie, that it cōprehendeth in it selfe, & that fitly, al vnities, of which all other numbers doo consist, be they euen or odde, to the which, no natural, be he ueuer so talkatiue, can attain by numbring. This Arithmetical proportion, Aristotle ascribeth to the exchangeable Iustice. For euen as every number plainly dooth differ frō other in equal summe: so a great equalitie there must be betweene the ware and the price, least while one is iniured, the other by his losse and damage become riche.

The definitiō of Arithmetical proportion.

Melancth. in Epit. Mo. Phi.

Arithmetical proportion like to the exchangeable Iustice. Exchangeable iustice.

The Geometrical proportion is, when as three or moe

L i.

summes

Of the second comming of Christ,

In Gorgia.

*A common
weale is then
best gover-
ned, when a
Geometrical
proportion is
observed.
Distributive
Iustice.*

*Who fitte st
to beare au-
thoritie.*

Galat. 6.

*No Arithmeti-
cal propor-
tion observed
among men.*

summes being set, we consider not the difference of numbers, but marke the equalities of proportion. For euen as. 5. referred to 50. hath the proportion of quantitie, so hath. 50. to 500. and as. 50. to 500 : so 500. to. 5000. al which are in the proportion of, 10. But *Plato* sayde, that this Geometrical proportion can doo muche both betweene God and man : and that the state of a common Weale is then best, when it consisteth of a Geometrical equalitie, which appoynteth persons, and ordeyneth offices, according to the greatnesse and woorthynesse of gyftes, and bestoweth rewardes to woorthy persons, whereof it is well called of the Philosophers, a distributive Iustice. For examples sake : As the gouernying of a ship, is not committed to any man, but vnto him which is skylfull : and for his cunnyng, and well guydyng thereof, he receyueth a better stipend than other which are vnskyllfull : so also to a vertuous, cunnyng, iust, constant, and graue person, the administration of the common Weale is to be committed, and withal a woorthy honour : least by a gouernement which is rude, wicked, and tyrannycall, the common weale be brought to destruction.

Also in the affayres of priuate persons, this Geometrical equalitie is to be obserued. For a greater honour and reuerence is due to the Magistrate, then to an other man : to our parentes, then to straungers : to an old man, then to a young : to a learned, then to an ignoraunt. Also we ought more entyrelly to loue our wyues and children, then other folkes : as likewise accordyng to the doctrine of *Paul*, we should more make of, and cherish those of the household of fayth, then strangers from the Church.

But alas, we toto well doo know, that no equality accordyng to the Arithmetical proportion is kept at all, no not of those which are accompted the most holy among the members of Christ, and in the same greatly delyghting them selues, as though then they were the

the best Christians, if they leade a ciuill and politike lyfe without any publike reprehension. The which as it is rare, so it is much to be commended: because to doo so is the propertie of a good citizen. But it foloweth not by and by that they are good Christians, because they are good Citizens. For godlines, humanitie, bounteousnes, fidelitie, vprightnes and true religion, stretch farther then do outward behauour, the rule of the lawe and hypocrisie. For the true disciple of Christ being of one minde and meaning with his mayster Christ, will be so farre from intriching him selfe by impouerishing another, and by hiding that which may hurt his neyghbour, that by no meanes he wyll preferre his owne priuate prosperitie, before the common profite of others: and rather wyll forgoe lyfe and lyuing, then doo that which is not seemely for any man, much lesse for him which is by calling holy, and profession a Christian.

One maie be a good subiect, and yet not a good Christian. A true Christian.

Good God, how farre from this minde & purpose are most of our buiers and sellers estraunged? For as yet we talke not of those which are well knowen to be deceitfull, faythlesse, abhominable, and common vsurers, but of such as in syght of al men seme and be accompted honest, and good Citizens. For euen these doo perswade them selues that they deale vpryghtly, if onely they giue true measure for their money: not considering at all, that to take excessiue gaynes is to doo wrong, and altogether agaynst iustice: not considering, that it is all one in respect of equalitie (from which al iustice dooth spring) to set too great a price, and to sell by false weights and measures, by which reason, the vnequalnesse of price and ware, maye woorthely bee called vniust and false measure: for if it were demaunded of them, whether it weere meete to bring hym into the right way, which is out of the way? or to shewe hym the ready way which is altogether ignorant of the same? or if he wer not much to be blamed; which seeing his neighbour goe astraye,

Against such as seme to be honest and true dealers in this world. To take excessive gaines is vniust and unlawfull. All one to set an unreasonable price and to sel by false ballance and measure.

Of the second comming of Christ,

wyl without callyng him backe, let hym go on forward! I am sure they wyl confesse both hym to be a noughtye man, and this no honest man for his labour. And yet forsooth it is a false opinion which we are in, when, from a generall proposition, we come to a particular, contrary to their minds. In deed it is more agreeable to iustice, not to hurt a man by the purse, or losse of goods, then to shew hym the ready waye which knowes it not. But I pray you, What is the cause of these sinister opinions? sith the reason is al one, and nothing more agreeing with iustice. Truly selfeloue, cquietousnesse, and an ouer great care of this life, from which Christ earnestly dooth call vs. But let vs thinke that saying of Cicero to be most true: *Quum quid quispiā sciat, &c.* It is not the part of a plaine, simple, ingenious, innocent, and honest man, but rather of a subtile, vile, wily, deceitful, malicious, crafty, and double dealer, for his owne profits sake to hyde that which he knoweth, from any man which should understand the same. And moreouer he saith, *Si vituperanda sunt qui reticuerunt, quid de his existimandum est, qui orationis vanitatem adhibuerunt?* That is: If they are to be disprayed, which keepe a thing close, what shal we thinke of those which haue used vayne wordes? And therefore sayth Syrach very wel: *As a nayle in the wall sticketh fast betwene two stones, so doth sinne sticke between the buyer and the seller.*

Cicero li. 3.
Offic.

Syrach . 27.

The Geometrical proportion of iustice neglected in most commo weales.

Fauor, not the vertue, brings preferment.

Quintil. li. 2.
cap. 3.

Likewise much lesse is the Geometrical proportion kept in this wicked world. For the wicked and vnlearned being in face impudent, and in behauour egregious Parasites, are exalted to great honour, and glorious offices, when as men famous, as well for learnyng, as Religion, be either in Court condemned, or of Sycophantes defaced, or vnwoorthely disgraced, for some light offence: as happened to *Belisarius*, who by *Iustinian* lost his eyes: For darkenesse cannot abyde the light, and bolde ignorance through her marueilous impudencie, dooth set her selfe agaynst learnyng and knowledge. For as *Quintilian* dooth witnes, *Quo quisque minus valet, hoc se magis*

magis attollere, et dilatare conatur: The least of power, the most ambitious. And againe, *Quo minus sapiunt, minus habent pudoris*: The more foole, the more impudent. Nowe therefore, syth among the learned, or (as Plato sayth) among Philosophers, the contrary doth happen, no marueyle if the vnlearned haue them in contempt. Yet Plato woulde haue it otherwise in his common Weale, where *Plato de Re-eyther* Philosophers shoulde beare the swaye, or those *pub.li.5.* whiche ruled, should be learned in Philosophie, or (which we doo adde) at the least haue such about them, whose counsaile they might vse and folow. Moreouer, sith the Lord God, for his electes sake (for whose cause all thyngs are kept) hath created all thyngs: it foloweth out of the woorde of God, and his diuine Iustice, that all thyngs in the worlde, are due vnto the elect and godly, not to the wicked and reprobate. But it falleth out farre otherwise in the worlde, where the wicked doo flourish in riches, and are preferred: but the godly do perishe with pouertie, and are least as a pray to their enimies.

Preferment due to the godlie, if Iustice were kept, not to the wicked.

Also Christe the onely begotten sonne of the euer-lastyng God, whiche is the maker both of heauen and earth, and Lorde of Lordes, hath witnessed of hym selfe, that *in this worlde he had not where to dyde his heade*, but was before the world a very abiect, and made awaye by a most odious death, euen the death of the Crosse. Yet notwithstanding his aduersary, that sonne of perdition, sitteth (as God) in the Temple, rulyng with two Swordes, flourishing in riches, power, and glory, and is with al reuerence called our Holy Father, and woorshipped as the Deputie of Christ hym selfe. And therefore by these we playnly perceiue, that in this worlde no Geometricall equalitie according to the distributue Iustice, (which is the best) is any where obserued. But yet (sith God is iust) all kynde of iustice necessarily to all must be extended, so that to the woorthy, al thyngs must be giuen, but from the wicked, al thyngs whiche falsely they haue ta-

Christ con-temned in this world. Matth .8. Antichrist adored as a God.

Comfortes to the oppressed in this world.

Of the second comming of Christ,

ken to them selues, and abused; to the molesting of the the godly, shal vtterly be taken away. Wherefore needs must there be another lyfe after this, & therefore for those reasons alleged, we set down, that the Lorde God doth foreshew to the studious, by this double proportion, or equalitie of number, a certain finishing of things, with an vtter destruction of this wicked worlde, and withall he vndoubtedly doth giue vs to vnderstand, and signifies the beginning of the building anewe of the eternall kyngdome of Christ, which with vpright iudgement, and by equalitie in euery respect, he will establishe perpetually, and make it endure world without end.

Cap. 10.

¶ Of the number of fyue, the fyuefold fourme, and of the Greeke letter χ.



Ith by that whiche is vttered wee haue shoven, that euery fyue hundred, and euery. 50. yeare, there doo commonly happen some singular alterations in the Church, and common Weales, it followeth very likely, that the eighty eight yeare nowe at hande, whiche is the yeare of the worlde 5550. shalbe fully perfect: to whiche, if but fyue were added, it commeth to passe (as a litle before it is sayd) that the whole number, in the yeare. 93. wyll be proportionable, accordyng to Arithmetical and Geometrical equalitie. And therefore they doo seeme to presage vnto vs a golden world in deede, and euerlasting
to

to come, in whiche all the iustice of God shalbe fulfilled, and haue her full strength, and vertue. Yet I do not deny, but it is my saying, that the lowest number of fve from the first & last, doo offer vnto vs many things agreeing very well to our purpose: especially sith which hath been sayd so meete in one, and many things els both in the Byble, and Sibyllian Oracles are to be found like vnto them: all whiche we plainly see are grounded in the perpetual ordinaunce and prouidence of God, not by chaunce.

Of the number of .5. is framed the fvefold fourme, whiche of all other, (as *Quintilian* recordeth) in setting of trees, maketh the fayrest Orchyard, and is such, as how so euer one behold the same, it is direct and straye. Then is a thyng sayd to be fvefolde, or of fve manner of wayes, when the disposition thereof is such, as two partes therof, together with the thyrde of another sort, opposite to them selues by equal space, doo seeme (how so euer you turne your selfe) to haue the fourme of fve, or this letter V. by whiche the Latines doo note fve. But if fve in number were set downe by other figures, or by the same, or in lyke order vnderneath, they doo represent the Greeke letter χ . and the Latine X. whiche dooth signifie tenne. From thence I thought, sith in the forementioned proportionable number of yeaes, the number of fve is lowest, and besides dooth represent these two letters, from whiche also by an equalitie of Geometrical proportion, it goeth forward by the distance of tenne, I thought I say, whether this also dyd signifie any singular thing woorthy to be marked? For the Greeke letter χ . is the first letter in the name of Christe, $\chi\rho\iota\varsigma\tau\omicron\varsigma$. and *Iohn* in the *Reuelation* by X's, commaundeth all of vnderstanding, to count the commying of the Beast rising from the earth, and hauyng the two hornes of the Lambe, which are sixe hundred fixtie sixe yeaes: so significant are these

Quintilli. 8. cap. 3.

Of the greeke letter χ .

Apo. 13.

Of the tyme when Antichrist should come.

Greeke

Of the second comming of Christ,

666.

Of the word
χρῆσις.

An. 1485.

Greeke letters. But in the explication of this place, *Bullinger* teacheth, that the account of sixe hundred sixtie sixe yeares must begyn, when *Ihon* sawe his Reuelation about the end of the raigne of *Domitian*, which was from the byrth of Christe the. 97. yeare: so that to the fylling of the first hundred yeare from Christes Natiuitie, three yeares be wanting. If therefore these yeares were added to an hundred, and they added to the number of the Beastes name. 666. and three yeares were taken from the first hundred, we shall haue the yeare of the Lord to be. 763. whiche was the. 13. yeare of *Pipines* raigne: about whiche tyme *Pipine* graunted vnto the Pope, his chiefe power and auctoritie, contrary to the mynde of *Leo Isauricus*, whom the Papistes extremely dyd hate, for casting their images out of his temples, and therefore they called hym, *εικονομαχον*, or enimie to Images. Therefore by these letters we know the tyme of the commynge of the beast, with two hornes like vnto the lambe: euen as *Henry Bullinger* dooth prosecute the same more at large, and pro- ueth the same by *Sibyls* Oracles. Moreouer, when we count al markes of the letters in this name *χρῆσις*. if (as it is in *Sibyls* verses) E. be added, we shall plainly finde, that in these also, the beginnyng of the tyme when the kingdome of Christ should be preached, & also the beginnyng of the fall of Antichrist, euen as in the former his comyng was signi- fied. All the Greeke letters in this name, expresse the num- ber. 1485. Nowe if the yeares which come from that yeare, in whiche Iesus by his resurrection from the dead, and as- cention into heauen, had declared hym selfe to be Christ the king of the Iewes, and the sonne of the eter- nall God, were compared to this tyme, when *Luther* and other learned men dyd by the pure Euangelicall Doc- trine of the free remission of sinnes in Iesus Christ, driue away the grosse darknesse of papisticall ignoraunce, and made the sonne of righteousnesse Iesus Christ our Lorde, to shyne agayne, we shall euidently perceiue this tyme rightly

rightly to be comprehended in these numbers. For if to
 thys number, 1485. the yeares from the natiuitie of our
 Lord, to his resurrection, which were, 33. were added, then
 shal the yeare of our Lord, a thousande, fyue hundred,
 eightene aryse, in which, and afterwarde, many learned
 men beganne to set them selues agaynst the darkenesse of
 Papistes. Nowe because this lowest number of fyue, a
 perfect Arithmetically, to that Geometrical proceeding
 by a fyuefolde, and very goodly fourme, doth as it were in
 colours, place before our eyes, the Greek letter χ . which
 is the first letter in the name and office of our eternall
 king, and also being a little turned, representeth the
 Crosse, that is, the badge and noble signe of Chryst,
 whose last letter of the Nominative case is X. By those
 thinges I fall into this consideration, that about these
 tymes foretolde, the commyng of the Lorde to iudge-
 ment is presignified, by whiche hee shal shewe hym
 selfe to al the worlde, to be Chryste the sonne of God,
 promised to the Fathers, afterwarde seene of the Iewes,
 whom they dyd abhorre, and at length crucifie, whose to-
 ken (according to the iudgement of the Fathers, and Si-
 byls Prophecies) also in the commyng of the Lorde to al
 the faythfull, shall be like a comfortable Trumpet, but
 in the sight of the Lorde, a $\piροσκόμμα$, or stumblyng
 blocke to the wycked. That this is no vayne imagina-
 tion, although it be no certayne demonstration, ma-
 ny such lyke reasons and examples cause mee too thynke.
 For in many places of the Scripture we often fynde that
 the Lorde hath beene greatly delighted in geuyng them,
 eyther by playne woordes, or secret prouidence, fyt
 proper names, by whom it hath pleased hym for the glo-
 ry of his name, to bestowe vppon hys Church any great
 benefyte. Hereof is Abram called of God, Abraham,
 and the forerunner of the Sonne of God, called Iohn,
 and the Sonne of God hym selfe receyued a name from
 the Angel, and was called Iesus, that is, a Lorde and Sa-

1518. The
 tyme when
 Luther and
 other learned
 men inueigh-
 ed against the
 pope, and
 brought his
 reputation to
 the dust.

Names ge-
 uen accor-
 dyng to the
 nature of
 men, or thin-
 ges.
 Abram.
 Abraham.
 Iohn.
 Iesus what.
 Chryst what.

Of the seconde comming of Christ

uiour, redeemyng the worlde from sinne : whiche afterwarde receyued a name, accordyng to hys office, and was called *Christ*, that is, Annoynted, annoyntyng vs with hys holy spirit, that so wee myght acknowledge hym to be our Christ. Wherefore let it not seeme strange vnto vs, if those letters, by the diuine prouidence of God doo contayne many and great mysteries within them. For the Lorde God by a certayne incomprehensible prouidence, not accordyng to mans wysedome, or foreknowledge of thynges to come, dooth gouerne the thoughtes and tongues of men, that many men, and Cities, in which the Lorde God wyll shewe eyther hys singular fauour, and marueylous woorkes of mercy, or hys anger and heauie displeasure, shoulde receyue fatal names accordyngly. And therefore by thys reason it came to passe no doubt, that King *Dauid*, which signifyeth well beloued, shoulde receyue a proper name : as also the Prophet *Daniell* hys, signifying the iudgement of the Lorde : because in hym, the Lorde God dyd shewe forth hys singular kyndnesse many wayes, and in this his secrete iudgement concerning the Empyres of the worlde, and theyr endes, and of the two commyns of Christe, the fyrst vile in the flesh, the second victorious, to iudgement. So likewyse *Babylon* receyued a tyt name, but in a diuers respect, not onely because that in her there was made a confusion of tongues : but especially because of the confoundyng of manners, and wyckednesse of Religion, and Idolatry togeather. Wherefore at the length it vtterly came to nought, and there is become a meere confusion in deede of all beastes and Serpentes. By a contrary ende *Hierusalem* tooke her name, because she shoulde see the peace of God in Christ, whiche afterwarde she dyd furiously despyse. I haue heard moreouer of *Melancton*, which also in a certayne booke he dyd publish, that that name *Emda*, a Towne of the Oriental *Frisia*, and my native countrey, hath her deriuation from truth,

Dauid what

Daniel what

Babylon what.

Hierusalem what.

Emda what

and

and firmenesse, accordyng to the force of the Hebrew
 woorde: *Est enim illa urbs amans veritatis*. For (sayth he)
 that citie is a lover of the trueth. And howe this name
 agreeth to that citie in these our dayes, the Lorde God
 hath abundantly declared in this, that he hath myracu-
 lously kept vs among these so daungerous tempestes, con-
 stant in the true doctryne of hys Gospell, agaynst the ma-
 nifolde subtilties of the Diuel: God graunt we may perse-
 uer to the end in al truth, and simplicitie of hart, and that
 this naturall fallyng, may firmly be vpholden and stayed,
 least otherwyse it pretende an euyl fortune, and so we be
 called no longer *Emdani*, that is, constant in the truth, but
Valdarini, that is, *Babylonians*: which thing God of his
 mercy turne away from vs. *Sibyl* also *Enithrea* plainly tel-
 leth of *Rome*, that her name dooth comprehend many
 woful destinies, and that in these verses, translated out of
 Greeke into Latine, by *Castalion*.

*Emes veritas
 Emanstabi-
 lis.*

Rome.

*Porro quaterdecies complebis, terque trecentos
 Annos, atque octo, cum te pertingere metam
 Tristia fata, tuo completo nomine cogent,
 Thy end, thy name fulfylld, and fates
 shal cause then for to come:*

*Libro, 8.
 948.*

*Of yeares nyne hundred fourty eyght,
 when scene shalbe the som.*

Nowe after what sorte that Prophecie is fulfylld,
Castalion shewes in hys Annotations vpon the same place,
 to which I send the Reader. And that *Rome* els where
 hath a name accordyng to her nature, it is apparant by a
 certayne answere of *Pasquil*:

Roma quid est? quod te docuit præposterus ordo.

Io vultej.

Quid docuit? Iungas versa elementa, scies.

Roma amor est: Amor est? qualis? præposterus. Vnde hoc?

Roma mares. Noli dicere plura, scio.

Which is this in effect,

Rome what is? Lone. Alone? what lone?

M. ii.

Contrary

Of the seconde comming of Christ

Contrarie vnto kinde.

Howe so ? Rome loueth men. No more.

Cease speeche, I knowe thy minde.

Hereof also in respect of her outwarde whooredome, which is linked oftentimes with the spiritual fornication, she is worthely called in holy Scripture, an Harlot, and Babylon, Sodome, and Gomorrhe, secret malice, and a people rebellyng against God.

Cap. ii.

¶ Of the rounde and square figure, of the Climacterian yeares, and of the Golden number.



Nowe these and that whiche followes, beryghtly considered, and compared togeather, they wyll sufficiently shewe them selues to be neyther contrary to the Scriptures, nor impertinent to my purpose, but rather such, as (if they be compared with that before mentioned) may well bryng

vs into the remembraunce of the latter dayes : especially sith they doo as it were in liuely colours set before our eyes, the perfect ende of this worlde, and commyng of the Lorde to iudgement. And also the fyuefolde figure dooth not onely represent the Greeke letter χ . or beyng somewhat turned, the Crosse : but also both the square figure and the rounde. For the Crosse by equal distance in the playne, dooth fyll the circle, and representes the rounde fourme: but the Greeke letter χ rather betokeneth the quadrangle figure. But (this I speake by the waye) if vnto

if vnto the fiuefolde figure, noted by fiue vnities on either side, contrary to the middle number of fiue, the foure figures cōprehended in the fifth, euen to the perfect number, were set vnder, then these nine vnities, may so by Arte be disposed, that euery way we may see fifteene, as by the figure here vnderneath may appeare.

	15	15	15	
15	2	9	4	15
15	7	5	3	
15	6	1	8	15

So that in this number of fiue in the threefolde, according to Arithmeticke, may seeme the most perfect, and by many figures as it were, to represent those three alterations of time, of which before we made mention, whose ende in a iust quantitie of numbers, perfectly set of God hymselfe, ought certaynely to be looked for. Neither can any doubt, but that this figure contayning a marueilous equalytie and agreement of numbers, in a very grear inequality (as it may seeme) dooth signifye some great mysteries, as well Diuine as Philosophicall: the which (least in these which may perchaunce seeme more darke then many of *Platoes* nūbers, I be ouer tedious to the Reader) I leaue to the consideration of the studious. But (that we may somewhat returne to that wee haue in hande) although the circular and rounde figure be of all others in sight most fayre, yet (as is the whole worlde) is it very vnstable, subiect to alteration, and full of troubles. But the square fourme is firme, constant, and stable: and howeuer it be placed, is alwayes one and the same. And therefore dooth *Aristotle* compare the same to a good and honest

Arist. li. 1. f.
Rhet. 3.

Of the second comming of Christ.

*Psal. 7.
Math. 21.*

Apo. 21.

*Of the Cli-
maeterian
yeares,
1588.
5550.*

*Euery seuenth
yeare daun-
gerous to the
best wittes.*

nest man, whom he calleth τετραγωνος, foure square, the which, howsoeuer with *Aristotle* we imagine hym, we shall neuer fynd, Christ only the Rocke, and true corner stone, refused of the buylders, and workmen of this world, excepted: but in the lyfe to come, wee shall be such with Christ hym selfe. And therefore doth *Iohn* describe the holy *Hierusalem*, descending from heauen, to be foure square, in which her persecution, constancie, and continuance, is noted: Because by no yll fortune it shall be weakened, there shall be no lamentation, no sorrow, no death: but perfect ioye, great mirth, and a lyfe endued with all spirituall riches, & euerlasting: of which the faithfull in the comming of the Lorde, shal be partakers, Whose most ioyfull comming, about those notable times aboue mentioned, we looke for, and long exceedingly for our redemption.

To these may be added, that in the yeare, 88. which is the yeare of the worlde, 5550. suche a yeare shall ensue, as to it from the creation of the worlde, by seuens, as it were by degrees and steps wee may ascende: as also the yeare before that 87. whiche is the yeare, 15549. to which number auncient Writers haue ascribed muche: partely because it is a square number, of which, aboue it is spoken: partely also, because it ariseth of seauen, seauen tymes doubled. But experience, and the assertion of the learned, proues, that euery seauenth yeare from theyr birth, to their death, is very daungerous, contrarie to noble wittes, and notable men of the best nature, by a certayne agreement they haue with their maker. For sith all that is made, hath beene created by the wonderfull wysedome of God, and by a certayne secrete power ingrafted, tende to his naturall conseruation, and seekes that is best for his good state, it very lykely appeares, that famous men haue a more affinitie with theyr seconde byrth, the most artificiall nature being made of God, then eyther beast, or beastly men: and therefore that they are of God more tyed with nature her selfe to a certayne

certaine tyme. But these are counted especially Climacterian yeares, which by sevens ascende, as is the .21. yeare, which dooth consist of three times seven. Such bee .42. and .63. yeares, counting as well by nines, as by sevens, & therefore be they iudged to be very hurtfull to notable fellows. For in that yeare of their lyfe dyed *Luther*, *Melancthon*, *Martyr*, and other excellent men in all ages: as also *Erasmus* is thought to haue left this worlde in the seuenthy yeare of his age. But whether the lyke yeares bee fatall to all the worlde, as they are to particuler men, we leaue it to the iudgement of others. Yet if these thinges mentioned, for a certayne lyke proportion of numbers, doo include any secret reason, because (as *Plinie* saith,) *Harmonia rerum naturam sibi ipsam congruere cogit*: The consent of thinges, makes Nature to agree to her selfe: it is credible and lykely, that the last ende of the world, and of all mankynde, dooth consist of lyke proportion of numbers, as doth a part: Because man is in deede a part of the world, and therefore is rightly called of the Philosophers, *μικροκοσμος*, a litle worlde. Agayne, of thinges past thynges to come are gathered, seeing that the course of tyme, the inclination of the Starres, the circuite of five hundred yeares, and that singular proportion of numbers, in the number of five (of whiche hitherto wee haue spoken,) come to passe about the same tyme altogether, and haue all one and the selfe same reason. All which (to speake the trueth) were coniectures of no weight, and coulde prone nothing, dyd not Christ and *Paul* in playne words signifie vnto vs, that the worldes ende, together with the glorious commying of the Sonne of God to iudgement, are at hande, and as it were at our doores: when we shall so playnely perceiue the Gospell of the kyngdome of Christ to bee preached throughout all the worlde, and the sonne of perdition, by the spyrit of Gods mouth to be so confounded, that nothing shall seeme to bee behynde, but his vtter defamation: and to this purpose finally

Luther.

Melancthon.

P. Martyr.

Erasmus.

Li. 2. ca. 109.

Of the second commying of Christ.

finally doo serue other coniectures, as is aboue declared.

1568.

Heere by reason of numbers, one thing more, well woorthy to be marked, because it agrees with that aboue mentioned, comes into my mynde, which was tolde mee by an honest man, skilfull in Astronomie, and Geometrie, and of good credit. For he sayde, that in the yeare 1568. When *Ericus* King of *Suethlande* (which then was in armes) had by force taken from the *Liunionians*, a certayne Castle situated in the Iland *Osila* called *Sonenborch*, hee by good fortune was lodged with a certayne Noble Astronomer, with whom by reason of their studies which were all one, he was very familiar. Being in talke one day, he brake out into these wordes, & said, O miserable & horrible dayes, which from the yeare. 1570. now at hande, shall ensue and continue many yeares. His guest asked hym how so?

Of the Golden number. He answered, because, when the number of yeares of Christes

1570.

Natiuitie dooth contayne within it, for certayne yeares the Golden number of euery yeare, (which is seeldome seene) then it hath of lōg time been obserued, & histories do witnesse the same, that infinite calamities, & intollerable troubles haue chaunced. But now from the .70. yeare now at hande, untill the yeare. 77. there shall be among the yeares of the byrth of Christ, and betwene the Golden number of euery yeare such an agreement, as 1.5.7. which being ioyned together by addition, doo make. 13. Now this number. 13. is the Golden number of the yeare. 1570. and in the sixe other immediately iusuing. And therefore hee dyd affirme, that in that yeare the watry Element shoulde gouerne, and shoulde presage great ouerflowings of water. But in the yeare .73. which is the middle of these seuen, the Earthlye Element, for some notable cause. shoulde loose of his vertue, by reason whereof, a wonderfull scarfitie of thinges shoulde ensue, as afterwarde it came to passe. Moreouer hee sayde, that in the .76. yeare, the ayre shoulde bee corrupt, and the plague shoulde be in euery place. After whiche shoulde succede three yeares: the first of which. 1577. dooth by the foresayde reason comprehend in it twenty in number. And if from
this

this number. 19, which is the chiefest Golden number, and the Golden number to the yeare going before, were taken away, then one which is the beginning of the number, and the golden number of this yeare dooth remayne, and so in the other two following, and no further. And therefore in the yeare. 77. the first Element shall trie his force, and breede dissention and warres.

And agayne, in the yeare. 78. a greenous pestilence shal dispatch very many. And in the yeare. 79. agayne shall come great scarcitie of all fruite. Finally he sayde, because, 19. is the highest Golden number, it shall be fownde, that that number from the 70. yeare, (when this first agreement beganne) counting. 19. shall as it were by a synger, poynt vnto the. 88. yeare. For from the 70. yeare to the. 88. so many yeares come betweene: about which time (according to the opinions almost of al. Mathematicians) very dyrefull and miserable thinges shall come to passe.

Because by good experience, he boldely sayde, that the Lorde God maker and keeper of all order, dyd orderly by a certayne number, measure, & aspect of the Starres, rule and gouerne the whole Firmament of Heauen.

And therefore, because of these thinges which haue beene spoken, we doo well ynough and sufficiently know, that the kingdome of God is at hande: let vs lyfte vp our heades too Heauen: let vs contemne all worldelye thinges: let euery man cast away securitie, and desyre of pleasure, by whose inticementes, the mynde is suppressed: let euery man frame hym selfe to learne what is good and godlynesse: let hym prepare him selfe to the Crosse: let hym profite in good working, in true calling vppon the name of the Lorde, and put on the armour of righteousness, that if the aduersary challenge vs into combate, we may by no flattery, by no force, by no terrour, by no tormentes be drawne and pluckt away from Christ. The almighty God be present with vs continually with his diuine assistaunce, and defende vs euermore agaynst all the inuasions of the Diuell, by which he woulde bring vs from

Of the second comming of Christ,

our fayth, driue vs out of hope, and so barre vs from our kyngdome which is in heauen,

Cap. 12.

¶ Of the manner and effect of the

*Lordes comming to iudgement, with
an exhortation to watchfulnesse.*



Etherto by Diuine testimonies it hath beene shewed, that certaynelye the worlde must bee destroyed, and also by Oracles, and probable reasons and coniectures it hath beene prooued, that the glorious comming of the Lorde is at our doores, and cannot bee farre of, although we knowe not the certayne yeare, daye, and howre of hys commyng. It foloweth therefore, that both for the edifying of the Church, and refourming of our manners, that we alledge testimonies out of holy Scripture, both of the manner of the comming of the Sonne of God to iudgement, and of the effect of the same.

After that the Sonne of God Christ our Lorde and Saniour, by the secret counsayle of God the Father, had determined for our saluations, and satisfying the wrath of God, to suffer death, he toke vpon hym the shape of a seruant, was in the world pore and miserable, toke patiently all tauntes and mockes, and suffered hym selfe to be condemned though vniustly, and shamefully to be crucified: but in the seconde commyng, hee shall not onelye ap-
peare

peare lyke a chiefe Monarche of this worlde, but shall shewe hymselfe to bee a King since the beginnyng of the worlde, and hym which cast the mightiest from their seate of Maiestie, and exalted the humble, and turned Em-
pyres at his pleasure. Also hee shall declare hym selfe

Dan. 2.

Luk. 1.

to bee the Sonne of God, coequall in deytie with God his eternall Father: so that then the course of thinges shal be chaunged, for hee in that day shalbe iudge, and iustly condemne those, of whom hee was iudged, and agaynst all equitie together with his members condemned, and which haue obstinately and without reason persisted in impietic.

For the woordes of Christ in the. 25. of Mathew, by which according to the capacitie of man, the last iudgement is depaynted, are these: *Math. 25*

Cum venerit filius hominis in maiestate sua & omnes angeli cum eo, tunc sedebit super sedem maiestatis sue, & congregabuntur ante eum omnes gentes, (Nemo enim qui vnquam vixit, est, & erit, hoc iudicio eximetur) & seperabit eos abinuicem, sicut pastor segregat oues ab hedis, & statuet oues quidem a dextris suis. Tunc dicet Rex his qui a dextris eius erunt: Venite benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi, &c. Et his qui a sinistris, dicet: Discedite a me maledicti, in ignem aeternum, qui paratus est Diabolo & Angelis eius.

That is, When the sonne of man shall come in his maiestie, and all his Angels with him, then shall hee sit vppon the throne of his maiestie, and all Nations shall be gathered together before hym, (For none which euer was, is, or shall bee, from this iudgement shall be exempted) and hee shall seperate them, euen as a Shepheard doth segregate the Sheepe from the Goates, and shall place the Sheepe on his right hand. Then shall the Kyng say vnto those which are on his right hande: Come yee blessed of my Father, possesse the kingdome prepared for you, from the beginnyng of the worlde. &c. And to those which are on his left hand, he shall say: Depart from me yee accursed, into euerlasting fire, whiche is prepared for the Diuell, and his Angels.

Of the second comming of Christ,

Because these haue done no deedes of charitie, but haue continually rebelled agaynst God: but the other haue done much better, because by reason of their faith, they haue fulfilled all workes of mercies, and haue beene of one minde with God.

In which Sermon Christ dooth apply hym selfe to mans capacitie, and borroweth his similitude from an vpright King and Iudge of this worlde, whiche dooth pronounce lawful sentence, whether it be of absolution, or cōdemnation, according to our workes, be they good or bad, and by and by dooth execute the same.

1. Thes. 4.

Lykewise Paule dooth shew the manner, how Christe in his last comming shall appeare to all the elect which euer were, or shall bee, in these woordes: *Hoc enim vobis dicimus in verbo Domini, quia nos qui vivimus, qui residui sumus in aduentu Domini, non praeueniemus eis qui dormierunt. Quoniam ipse Dominus in iussu & in voce Archangeli, & in tuba Dei descendet de caelo, & mortui qui in Christo sunt, resurgent primi. Deinde nos qui vivimus, simul rapiemur cum illis in nubibus, obuiam Christo in aëra, & sic semper cum Domino erimus.* That is, This we say vnto you in the worde of the Lorde, that we which lyue, and are the remnaunt in the Lordes comming, shall not goe before them which sleepe. Because the Lorde hymselfe, in the commandement and voyce of an Archangel, and in the trumpet of God, shall descende from heauen, and they which are dead in Christ, shall first arise. Afterwarde we which doo liue, shall together with them be carryed in the Cloudes to meete Christ in the ayre, and so shall be with God for euer.

1. Cor. 15.

Apoca. 20.

Also Paule teacheth, that in a moment, in the twincklyng of an eye, in the last sounde of the Trumpet, the dead shall rise vncorrupt, and those which are lyuing, shall vppon the suddayne be chaunged to incorruption and immortalytie. Iohn also seeth all the dead standyng before the great and white Throne in the sight of God, and the booke to be opened, and the dead to be iudged out of that which was written,

accor-

according to their woorkes. And hee which was not founde wrytten in the booke of lyfe, was cast into a burning Lake. But *Sibyl Erithraea* in her verses called *Achrostichides* (which were reade (as it seemeth) but not well vnderstood of *Cicero*) doth notably depaint the last coming of Christ, and destruction of the worlde. Whiche verses were greatly esteemed of the Fathers, as appeareth both out of *Eusebius* and *Augustine*. For out of these authors which were before the byrth of Christe, as also in *Varro*, and in *Virgils 4. Eglog*, it is euident that these Oracles were of great antiquitie, in so much that they were counted as diuine Reuelations: and therefore will wee ioyne those Latine verses vnderneath, and the rather, because in them nothing can be founde, which is dissonant from the worde of God. *Achrostichian* verses are those, whose fyrst letter depends one of the other. The letters in Greeke were these: *Ιησους, χριστος, θες υιος, σωτης, σωπος*. In Latine these:

*Cicero de
Diuin
li-2.*

*Eusebius in
vita Con-
stantini.
August. li. 18
Cap. 15. de
Ciuitate Dei
Achrostichi-
an verses
what.*

IESVS, CHRISTVS, DEI FILI-
VS, SERVATOR, CRVX.

The verses are these:

Iudicij signum tellus sudoribus edet,
Exq; polo veniet Rex tempus in omne futurum,
Scilicet ut carnem omnem, ut totum iudicet orbem.
Vnde Deum fide diffidentesq; videbunt,
Summum cum sanctis in seculi fine sedentem.
Corporeorum animas hominum, quo iudicet, olim
Horrebit totus cum densis depribus orbis,
Reicient & opes homines, simulachraq; cuncta,
Exuretq; ignis terras, Caelumq; Salumque.
Incendetque fores angusti carceris Orci.

N.iii.

S. ancto.

Of the second comming of Christ

Sanctorumq; omnis caro libera reddita, lucem
Tunc repetet: semper cruciabit flamma scelestos.
Vtque quis occulte peccauerit, omnia dicet:
Sub lucemq; Deus referabit pectora clausa.
Dentes stridebunt, crebrescent undique luctus:
Et lux deficiet, solemq; nitentiaq; astra.
Inuoluet Caelos, & Lunæ splendor obibit.
Fossas attoller, iuga deprimet ardua montes.
Impedietq; nihil mortales amplius altum.
Longa carina fretum non scindet: montibus arua
Ipsa aquabuntur: Nam fulmine torrida tellus
Vndaq; & sioci fontes, & flumina hiabunt,
Sidereisq; sono tristi tuba clanget ab oris,
Sultorum facinus mœrens, mundi q; dolores.
Et chaos ostendet, & tartara, terra dehiscens,
Regesq; ad solum sistentur numinis omnes.
Vndaque de Cælo fluet ignea sulphure mixto.
Atque omnes homines signum præsigne notabit
Tempore eo lignum, cornu per amabile fidis,
Oppositus mundo casus, sed vita piorum
Respargendo lauans duodeno fonte vocatos,
Compescetq; pedo ferrata cuspide gentes.
Rex tibi nunc nostris descriptus in ordine summo
Versibus, hic noster Deus est, nostraq; salutis
Conditor æternus, perpeffus nomine nostro,

IESVS CHRIST, THE SONNE

OF GOD, THE SAVIOR,

AND CROS.

Which verses of Sibyl are thus turned into Englishe.

IN sweatyng shal the earth shewe foorth a signe of dreadful doome.
Eke downe from skyes shal come a king, that euermore shal raigne,
So that al flesh that king shal iudge, and al the world e so wyde.
Vn faythful with the faythful men, shal see God face to face,
Sitting with his most glorious saintes, when that the world shal ende.
C ommyng

C ommyng to iudge the soules of men, when he shal see his tyme,
H orribly shal the world be with Bryars ouergrowne,
R eiect shal men their riches quite, and Idols throw away,
I n burning shal the fyre consume the heauens, the earth, the sea:
S o shal the woful gates of lothsome hel be set on fyre,
T hat at the flesh of ryghteous men, being so set free, to light
T hen may returne: eternal fyre the wycked shal torment,
H owe euer secret are their sinnes, he shal reueale them al:
E ke shal he there declare the faultes of men, and secrets al.
S ore gnashing there of teeth, and waylyngs shal ech where be heard:
V nto the glittering Sunne and Starres, shal light be quite denyd.
N owe shal the skyes be foulded in, the Moones light shal be lost,
O f vallies shal he rayse the depthes, and Mountaynes lay ful low,
F rom wandring wyde, the salt sea fume, shal hynder men no more.
G reat ships ne smal shal passe no more the sea: the mountaynes steepe
O n playnes shal leuel lye: for why, the earth with lightnyng parcht,
D ry deepe shal gape with heate, floods shal be dried, and fountaines al.
T hen shal the Trumpe sounde out a noyse fro skies with earnest tune,
H eauly waylyng the misdeedes of fooles, and worlds grieve,
E arth and Hel gapyng then beneath, shal great confusion shewe.
S tates and al kyngs shal then appeare, before Gods iudgement seate.
A nd downe fro heauen shal fal a streame, of brymston mixt with fire,
V nto al men a famous signe, whereby they may be knowne,
I n those dayes shal be geuen, euen by the wood, a trump most deare,
O f al the faythful much esteemd, but to the worldes scate,
R eposing trust in earthly things, a cause of great offence.
A t that tyme lykewyse shal such men as liued a godly life,
N o longer welter in their filth, but cald to purer state,
D rencht deepe shal fully clenfed be in. xii. cleare runnyng streames.
C ontrol he shal the nations force, with his strong steeled staffe:
R ecityng nowe our king in verse, whom here we haue set foorth,
O f God our Lord this is the name, the worker of our wealth,
S tablisher of al the worlde, who suffred for our health.

Nowe

Of the second coming of Christ

From the
greatnesse of
an happy life.

1. Cor. 2.
Esay. 64.

Apo. 21.

Nowe I hope these testimonies alleged, may suffice to proue vnto vs, the manner of the comming of the sonne of God, and of the worldes ouerthrowe. For it is not for man to speake more of the same, than he hath learned out of holy Scripture. Yet somewhat longer wyl we staye in describyng the greatnesse of the happy lyfe of the godlye, and paynes of the vngodlye: and yet no further wyl wee goe, than the holy Scripture dooth leade vs to consider. Certayne it is, and without al controuersie, that nothing can be imagined of greater happynesse, and better estate, than is God the chiefest good: and that that felicitie which is in God, is as great and vnsearcheable, as is hys omnipotencie, by which he created both heauen and earth of nothing, by hys woorde alone. And therefore it foloweth, that those which are of one mynd in Iesus Chryste with God, shalbe also partakers of those goodes which are in God, and as beloued chyldren in Chryste, heyres of al their fathers ryches, which are infinite and incomprehensible. And therefore Paule sayth out of Esay: *That the eye hath not seene, nor the eare heard, nor hath it entred into the hart of man, what God hath prepared for such as loue hym.* But those celestially and inuisible, are not so apparant, and shyne before our eyes, as earthly and visible thinges, to which we are toto greatly addicted: and therefore the holy Ghost by Iohn, in the Revelation: helpyng the weakenesse of our iudgement, dooth liken the kingdome of God to a certayne great and large Citie, which he doth cal the holy Hierusalem, whose gates are of precious stones, and whose walles and streates are of pure golde, than the which nothing is more excellent in the sight of men. And he dooth also call that citie, (of the which all the elect shalbe perpetual Citizens) *Tabernaculum Dei cum hominibus, & habitabit cum eis, ipsi populi eius erunt, & ipse Deus cum eis erit: The Tabernacle of God with men, and he shal dwel with them, and they shalbe his people, and he shalbe their God.* Finally, that there is the fulnesse of all

of all felicitie, where God is abin all; in whiche place wee shal know hym perfectly, euen as he is. And therefore true is that voyce, which Iohn in his Reuelation hearde from heauen: *Beati mortui qui in Domino moriuntur: Blessed are the dead which dye in the Lord: Or, those are blessed, which the Lord at his commyng shall finde vigilant, wise, and sober.*

Now, if nothing be more happy (as in deede nothing is) than to inioy the sight of the euerliuyng God, and to be inheritours of eternall lyfe: certaynely by a contrarye, nothing can be imagined more wretched and miserable, than with Diuels to be cast for euer out of the sight of God, into eternall tormentes and paynes of Hell, at whose very remembraunce, the Diuell hym selfe in an horrible rage dooth quake and tremble. For sith God is altogea-
From the
greatenes of
Gods anger
and of the
paines of hel.
ther infinite, & his iustice incomprehensible, and sinnes be cleane cōtrary to his vnspeakeable iustice, it must nedes folowe, that they also must be punished with eternall paynes. And that this is true, our heavenly father sheweth most plainly in his only begottē sonne, which for our sake he sent into the flesh, that he might take vpon hym the fourme of a seruāt, & suffer death for our offences. For the iustice of God, for our sinnes in our flesh, dyd exact sufficient satisfaction: and his diuine pitie, an infinite mercy towards all the elect. And therefore the sonne of God, of one substance with his eternal father, and clearnesse of his glorie, was almost compelled to subiect himselfe vnder him, that so he myght pacifie Gods anger, and publishe his vnspeakeable mercye towards all mankynde: especial- ly towards all them whiche woulde with a lyuely fayth take holde of, and imbrace hym. Nowe that the mynde of man myght conceyue the greatnesse of Gods displeasure agaynste our sinnes, the holye Scripture fetchyng similitu- des from sensible things, dooth lyuely set the same be- fore our eyes: that so if our fleshly and flexible hartes geue any credite to the manifest woorde of God, and be not hardened lyke stones, we myght conceyue the greatnesse

Of the second comming of Christ,

Matth. 25. of the same. For Christe dooth compare that eternall ca-
Luk. 13. styng out of his Fauour, to a very darke prision, to euer-
Matth. 13. lastyng fyre and vnquencheable, to extreme horroure, with
Apoca. 20. perpetual gnashyng of teeth. And Iohn in his Reuela-
21. 22. tion sayth, that the vngodly shalbe throwen into a fiery
 lake full of Brymstone, in whiche they shalbe continually
 for euer tormented: thā the which mans minde can thinke
 nothing more horrible, more intollerable. Al which Sibyl
 in her Oracles comprhended in these verses translated
 out of Greeke.

Nec erit modus ullus eorum
Ploratus, neque vox tristes distincta querelas
Diuersas referet: verum sub nocte profunda
Tartarea nigra, laniante dolore, profundum
Clamorem tollent: atque in regione profana
Tertantum soluent, quantum fecere malorum.
Igni confecti multo: cum dentibus omnes
Stridentes, acri tabescent vique, sitique
Optandum mori dscent, fugientque vocantes.
Non iam mortis enim requiem, non noctis habebunt,
Multa quidem frustra supremi numina Patris
Orabunt: sed eos tunc auertetur aperiē.

Ne shal their woful cries haue ende,
 Nor yet their earnest plaints abroad distincted voyces sende,
 But wel tryng styl in darknesse deepe, in hel which styl doth raigne,
 Shal lift their clamor from the depth, when they be pincht with paine,
 And in that wicked region shal suffer smart, and such,
 As equal shalbe to their wicked deedes, and twice so much.
 Tormented styl in huge flames of fires, then shal they first
 With gnashyng teeth quite pine away in payne, and parchyng thirst,
 Then shal they wish for death, and while they cal, flee fast afright.
 Thus shal they neuer rest from doleful death, and noysome night,
 And often to the father high shall cal, and sue for grace,
 But al in vaine, for from their cries he shal turne backe his face.

O that

O that blyndnesse of mans mynd, and that madde doubtyng of these diuine promyses of eternall lyfe: O that hardened and flyntie hart of ours, whiche is not mooued, no not with these horrible threates of Gods heauie displeasure, but continuing securely in all impietie, neuer asketh pardon for such wylfull offendyng, and amendeth: euen as though the Scripture were but lyes, and these diuine Oracles, prophane fables. For by those thyngs which haue come to passe, and by true demonstration of Gods holy spirite, it is apparant, that nothyng is more certayne, than that the ende of all thynges hangerh on our shoulders. Truly great is the force of sinne, and marueylous is the rage of Satan in these latter dayes, he endeuoureth by all meanes that possibly he can, to bryng the whole worlde into a desperate securitie of lyfe, that so he maye haue many partakers of his tormentes in Hell, from whiche there is no redemption. But how much better had it been, we had eyther neuer beene borne, or at the least beene voyde of reason, with Beastes and Serpentes, or els beene dispatched as soone as we were borne, if eyther we enioy not that place, for which we were created, or come not to the celestiaall Paradyse, and to the marryage of our Spouse our Lorde and Sauour Iesu Christ, where shalbe the full abundance of all delyghtes, and perfection of all pleasure.

Wherefore let vs cast from vs, both our carelesse securitie, and mistrust of the promyses of God: let vs renounce the Diuell, and all the woorkes of the fleshe, which are not sufferable by the woord of God, and let vs listen to the friendly admonition of our Sauour Christ, warnyng vs in these woordes: *Take heede, least at any tyme your myndes be overladen with surfettyng, and dronkenesse, and cares of this life, and so the sodaine daye of the Lorde take you vnawares: for euen as a snare it shall come vppon all whiche sitty vppon the face of the earth. Be yee watchfull therefore at al tymes:* (and as Matthæwe addeth, be-

An exhortation to watchfulness.

Luk. 21.

Of the second comming of Christ,

Matth . 25. *canse yee knowe not the houre in whiche your Lorde wyl come)*
praying, that yee maye escape all these things whiche are to
come, and maye stande before the sonne of Man. For if the
commynge of theeves and stealers of our earthly goodes
be to be feared, wyth how great care, with how great di-
ligence and watchfulnesse, shoulde we seeke to escape
those enemies, which woulde spoyle vs of our eternall ry-
ches, and Kyngdome of heauen? Here wee vse great heede
and wysedome to preserue our mortall bodyes from hurt
and daunger: but to saue our soules which are immortal,
from eternall paynes in hell, we are altogether carelesse,
nothing circumspect. And yet more woulde it beseeme
the chyl dren of lyght, to be more carefull in seekyng
and keepyng those thynges which are celestiall, than
are worldlyngs paynefull in enriching them selues
wyth such things as they are neyther sure to enioy whyle
they are al yue: nor can assure them of any ioye when
they are dead. Yea let vs thinke and perswade our selues,
that in the syght of God it is not shamefull, but abhomi-
nable, that the electe or chosen people of God which
shoulde be wyse and circumspect, shall in thys care be sur-
passed of wicked worldlyngs: and the more hyghly we dis-
please our God, by how much the things which we so
litle esteeme, are more excellent then that which they so
hunt after, betweene which (so surpassing is the treasure
prepared for the godlye) there is no comparison.
Thys exhortation though it pertayne to all men at all
tymes, yet now especially in these dangerous dayes,
in whiche euerye where we see so many by suddayne
and straunge death to be taken out of this world: and
because euerye man shall dye (though the certayne
houre and daye none dooth knowe) and shall eyther wo-
fully be sent among the Diuels into hell, or ioyfully be
receyued into the felowship of the faythfull in heauen.

Wherefore syth the spirit in the faythful is willing, but
the fleshe verye weake and blynde in heauenlye thynges,
we are

we are to beseech our heauenly father in continuall prayers, that by his holy spirit he would dayly more & more encrease and strengthen our weake and feeble fayth. And therefore wee hartely desire thee O eternall father, that thou wylt not vtterly breake vs, though we bow not as we should, neyther deale with iustice, though wee doo not our dueties, according to thy wyll: but keepe vs good God in thy welbeloued Sonne, illuminate our myndes with thy holy spirit, by whiche we may be prepared to all good woorkes, in the holynesse, and newnesse of lyfe: that so with *Paul* wee may desyre to leaue this world and to bee with Christ, and so in the commying of the Lorde, being founde readye with oyle in our Lampes, and adorned wyth our wedding garmentes, we may fynde entrance to the Lordes maryage, which thou for thy sonne, & his beloued spouse the Church, haste prepared, and appoynted from the begynnyng of the worlde. To thee therefore O

heauenly father, to thy onely begotten sonne,
and to the holy Ghost our comforter,
be all prayse, honor, and
glory, for euer
and euer.
Amen.

O.iii.

Certaine

*Of the second comming of Christ,
Certaine verses of one Sibyl a Prophetis amonge
the Heathen, liuelie depaintinge, and confirming breeflie
that which at large hath bine handled in this booke, and for their
excellencie translated out of Greeke into Latine,
and nowe Englished,*

O Happie folke, whome God shal finde at his returne awake.
It teacheth al to looke aboute, and droufie sleepe forsake.
For tyme in the morn, or late at night, or in the noone
H'ill come. I knowe full wel, h'ill come, though none can tel how sone)
When slothful men shal soundlie slepe, at noone, as in the night,
The stars of heauen from euerie coste, wil showe themselves full bright,
The yeres approching to an ende, with torches twaine also.
Then from the cloudes, in heauenlie couch, the Thesbite eke wil goe
Into the earth, and showe to al the world the threefolde signes
Of their destruction. Wo be to them whome that daie findes
With childe to be, or with their milke to nourish infants younge,
Or whiche do dwel, and rest themselves by watersides along.
Wo be to them which see that daie. For al the world about
from Easte, to Weste, from South, to North, & euerie where throughout
Shal darknes be, no light at al. Then flaminge fluds from skie
Shall flashing come in furious wise, and euerie place destrie.
The earth, and Ocean huge, and Pontus purpled ponds and lakes,
Al springs, and riuers swifte, and cruell *Pluto* he which takes
Al things and pitties none: the heauens aboue, their lights and al
Must needs consume for aie, their forme being losse. For downe must fall
The stars beinge plukt from skie. And mortal man shal guash his teeth,
When boilinge fluds, and flaminge fire, and brimstons heate he seeth,
And all things to be hid with ashes pale, on burninge grounde.
The elements al, far out of course, at that tyme shal be founde,
The erth, the aer, the pole, the sea, the light, the night and daie.
The birdes then shall not with their wings cut skies and flie awaie:
Nor then as once in saltie seas, shal scaled fishes skip,
Nor through the streame with lading freight shal passe the gallat Ship.
Nor

Nor men shal set their oxen then to plough the fallowe ground:

Nor woods then beaten with the winde shal yeelde a whistling sounde:
Into one heape shal al things then be blowen. And then Ekar,

Cromiel, Vriel, Samiel, and Azael, which are
The angels good of the immortall God, and knowe the thinge

That euerie man hath don, shal raise al soules, and bring
Them to the dredfull seate of mightie euerlastinge God

There iudged for to be. For he which made al things alone

And onlie, he omnipotent doth stil continue one.

And iustlie he to iudge mankinde, in iudgemente seate wil sit.

And then wil he to bodies dead giue lyfe: and also it
Which lacked breath, shal sprite receaue: & speech, which could not speak:

The sides shal haue both flesh and bone which were full weake,
And former strength, & vaines, & skin, and heat e which first they had.

So erthlie bodies aptlie knit and with their members clad,
One daie shal raise to lyfe againe.

And a litle after.

And then the Lorde of Sabboth he which makes the thundringe sounde,

Shall quite cut of the destinies, and raise the dead from grounde,
And sittinge in his statelie throne, shall place a pillar greate:

To which with Angels Christe will come: and he shal make his seate
On the right hande of that same throne: the liues of all to iudge

Both honest and vngodlie men. And then will thether trudge
That auncient freende of God almight, Moses, with flesh newe clad:

And Abraham the great will thether come and that full glad:
And Isac, Iacob, Daniel, Elias, and Iasus,

Ambacom, Ionas, and the rest, which those idolatrous
And wicked Hebrues did destrie. Then sitting so he shall

Straight sentence giue, and so condemne euen all
Which after Erem were, pernicious Iewes: for to receiue the price

Accordinge to their works: and for their naughtie lyfe likewise
To liue, and rue the paines. The wicked so in streames of fire

Which neuer wil be quencht, shall plunged be (such is their hire)
The righteous ioiynge reste, the wicked still shall morn,

And waile the foule and filthie facts, which they haue don beforne.

And

Of the second comming of Christ,

And by and by.

But those which wel haue don, and liude vpright with conscience pure,
Whose cheife delight was godlines, and therein did endure:
The Angels they shall bringe such men by boilinge streames to light,
And giue them al a quiet state, and place them in the sight
Of mightie and immortall Ioue: where milke and honie flowes
And wine from fountaines three: and voluntarily there growes
From groude al Kinde of frute in heapes, there needs no hedge nor ditch:
They vse one fare, and eate one foode, there euerie man is rich,
No poore man there, nor caityfe churle, not cruell tyrant one,
No seruant vile, no master proude, superior there is none:
No glorious Kinge maiē there be founde, nor captaine braue and stoute,
The state is one, al men are like, of all the sainctes throughout,
And no man there can waile the night, or saie the daie is paste,
Nor wish for light againe: nor tyme is there, nor cares which waste
And weare the lyfe of man. No somer hot, nor winter colde,
No spring, nor withering time: Nothing cā there be bought or solde.
No marryinge there, no murthring men, no birth, nor buryinge daie,
Their state is such, God hath decreed, they shal remaine for aie,
Praised be God.

To his assured freende Thomas 57

Rogers, Scheltco a Geueren wi-
sheth saluation in
Christ.



Y your letters I percciue, belo-
ued in the Lorde, that you
through my booke, which I dyd
publishe in Latine for the bene-
fite of the learned, and you dyd
English for the profit of your ze-
lous Countrymen ignorant in
the Latine tongue, haue concey-
ued a better opinion of mee and
my knowledge than eyther I do

looke for, or in deede is requisite. For I see no suche
gyftes in my selfe as you freendly doo ascribe vnto me,
and I exceedyngly doo wyshe. I woulde in deede (if in
the setting forth of that woorke, I had followed the
counsaile of *Horace*, who commendeth rather a differring
than a rash dooyng of thyngs) I would, I say, haue writ-
ten the same more playnely, copiously, and orderly, than
I dyd, but it was with me as with those whiche hauing
founde a goodly and precious thyng, cannot without im-
partying the same to others, long keepe it secret, that so
together they may enioy the same, and reioyce. For
many thynges are in thys Booke which sure I am, I neuer
reade, and as certaine I neuer hearde of anie. And there-
fore as euery man commendes hys owne, so in mine opi-
nion, for the iuuention, mine were commendable. Thence
it was that those thynges whiche particularly I had por-
dred in my mynde, and gathered confusely in the space
of three monethes, I coulde not chuse, but general-
ly for the commoditie of all Christians, especially for
the comforte of our Church, then visited with the
plague, publish and set in prynt. But seeing that many

The Authors Epistle

learned and zelous men doo allowe the woorke, and you so lyke it, that you both loue mee, as I knowe, therefore and haue drawen it into Englyshe, for a more generall commoditie, I am so farre from repenting my publishyng thereof, that I greatly reioyce and prayse God therefore; which by the mouth of Babes and young ones, sometyme wyll haue his glory to be set foorth.

There be which reiecte that saying of *Elyas*, concerning the syxe thousande yeares of the worldes continuance: and they because I haue vsed hys woordes for an argument, although not the pryncipal, doo not so greatlye therefore account of my Booke. Whose woordes hath made mee the more deeply and throughly to consider of thys matter: in study whereof many diuine, and Celestial cogitations came into my minde, whiche as I haue vttered to some godly and learned men in familiar talke (who exceedingly doo like them) so I cannot chuse but impart them to you, beyng mine assured freende, both to confirme our freendshyppe, and too encrease our fayth about the eternall prouidence of almighty God. And that was it which made mee when we were togeather, to demaunde when you would returne, and synce your departure to wysh the same. But for that I see, which I am sory to heare, by your letters, that you be out of all hope to returne by *Emden* into *Englande*, I wyll not let to vnfolde that by wrytyng, which by woordes I was mynded too haue vttered; if wee myght haue mette, that is, as I maye for my busynesse, too confyrme the wordes of *Elias*. I wyll alleage such prooffe, as were not hys too bee red, yet by that whych I bryng foorth, it shalbe euident, that thys hys opinion of the syxe thousande yeare of the worlde, is not onely auncient, but also credible, confirmed by the testimonie of Scripture, and cōprehended in the words of the creation mystically, obseruyng the true sense of the words.

For

For if you diligently consider and cal into mynde the woorkes whiche God dyd in euery of those dayes, and compare them orderlye with such thinges as haue happened in the fyxe thousande yeares of the worlde, you shall easily perceauē great mysteries to ly vnder those woordes, and to be propheties of thinges donne from the beginning of the world vntyl the consummation of the same, as also many stories of the olde Testament are Types and figures of thinges to come. So that we may well say, that the Lorde God (with whom no tyme is to come, and all thynges which should be, were vndoubtedlye in the creation of tyme present, and afore hys eyes) woulde foorthwyth that the begynnyng of all thyngs, should be the signifying of some thyng, that so the begynnyng, middle, and end, aunswaryng to the fyrst signe and last, and the framynge of the worlde, shoulde meete togeather in one, and breake of as if they were but one. And that these thynges are so, I mynde (by a comparison of things donne euery thousande yeares in the Church, with the woorkes in euery day of the worldes creation) briefely to shewe in thys Epistle, for at large I cannot, being let by other busynesse, at this tyme.

Among other thinges strayght after the beginning I sayth *Moses*, *The earth was voyde. &c.* This you see dooth woonderfully aunswear vnto the state of *Adam*, and his posteritie, which by the breaking & disobeying the commaundements of God became earthly, destitute of all goodnes, and in darkenesse for want of his grace. Notwithstanding, through his wonderful mercie, God, by the promise of the seede of the woman to come, whiche was Christ, created a new light in *Adā*, & separated the childre of light in the posteritie of *Seth*, from the children of darknes in the progenie of *Cain*. These thinges were donne in the fyrst thousand yeares after the maner of the creation of the first day, when light was made, and darknes separated from the same, &c,

The Authors Epistle

2 In the seconde thousande, the flood came, and all the earth was couered wyth water : so that the woorke of the seconde daye, when God parted the waters asunder, is not vnlyke the tyme, when God, after the flood, in the seconde thousande yeares of the worlde, reuoked the waters from the earth. For where a diuision is made, there was a confusion fyrst. In the second millenarie there was a confusion fyrst, of matrimonie betweene the sonnes of God the Churche, and the daughters of men, the Heathen : Secondly of Elementes, by the flood : Thirdly, of tongues, at the destruction of *Babylon*. Of these confusions afterwarde a diuision was made, as was the Element of water, from the water aboue the firmamente, in the seconde daye of creation. For *Noe* and hys familye beeyng then the Churche, were separated from the wicked worlde : and for the confusion of tongues, a diuision of Nations was made.

3 But as the thyrde day, God separated the waters, and the earthe, and made the earth to bryng foorth greene Hearbes and seede : So lykewyse in the thyrde myllenarie of the worlde by the visible signes of the sacred covenant made with *Abraham*, and many yeares after by the solemne publishyng of hys commaundementes in Mounte *Sinai*, the Lorde God made a separation of waueryng, troublesome, and vngodlye men, as it were of waters and drye grounde from the earth, fruitful and greene wyth hearbes and seede, that is, from the Iewes the chosē and holye people of God, which hee (as the sacred verses doo witnesse) in those dayes before all Nations had marueylouslye adorned and blessed wyth many godly Patriarches, Prophetes, Priests, Captaynes and Kynges, with *David* and *Solomon*, that so they myght aboue all people flourish in well dooyng, or might be as a Tree of lyfe planted by the springs of water, whose fruit is ripe in due season.

But

But at length in the fourth daie the Lorde made two grea t lights, to wit the Sunne and Moone. And so likewise in the ende of the fourth millenarie or thousande yeare, our most mercifull Father caused the Sunne of righteousnesse, which was Iesus Christ the onely begotten sonne of God, the true Sunne of our iustification, & the brightnesse of the Father to appeare, which by his eternall & euerlasting light, and the clearennes of the Stars of Heauen, which are his Apostles and Doctours of the Church, caused the Moone, that is, the Church to shine in the night, that is, to the Gentiles sitting in darknes. Here more would be sayd, which I passe ouer in silence, because I must be short, lea-nyng them to your priuate consideration.

That the Lord God the fift daie did create sondrie and diuers kinds of liuyng creatures, of foules, and fishes in the raging Sea and Aire, that very aptly agreeth with the fift millenarie of this troublesome world, which is compared by the Prophets, and in the Reuelation to the Sea. For in that were many Dragonishe auctorities arisyng from the Sea, lyke monstrous and greedy Whales, to the persecuting and deuouring of good fishes, which are true seruants of God. Lykewise in the aire were many foules, that is, fylthy heresies, seeming through pretence of holynesse to flye as it were into heauen. Finally at length that King of Locustes, that damned sonne with his horrible crue of Locustes ascended out of Hell, and obscured the Sonne of righteousnesse which is Christ, or his Gospell.

Finally also the creation of the sixte daie dooth notably aunswere in a spirituall sense to the sixte millenarie of the worlde. For as the Lord God the sixt day created all the beastes of the earth, according to their kynde, so in the sixt thousande yeare, what by the diuelish traditions of the Turke, and the poysoned errors of the Pope, the whole worlde became wilde and beastly, ignorant without knowledge, and sauadge without vnderstandyng. But hauing created the beastes of the earth, at length man was

The Authors Epistle

created after the image of God, appoynted Lorde ouer all beasts, and made possessor of Paradise, So likewise through his vnspeakable mercy in the middle of the sixt millenarie, God made men being beastly, reasonable, being foolyshe and superstitious, wise & zelous, and so made them Lords ouer the beastes of the earth. For he delyuered the worlde from the barbarousnesse which it was in : he bestowed vpon man a plentiful knowledge of all Sciences and tonges: and which more is, afore the euening, at which time his Sonne shall returne to iudgement, he hath expelled vtterly the grosse darknesse of the Popes Religion, and hath inflamed in man the true light of his euerlasting trueth, that that image of god by the faith in Christ, here in this world restored, may at the length be made perfect in heauen, where all the faithfull as it were maisters of all things, shal with Christ the Lorde enioy the euerlasting pleasure of celestiall Paradise. And that shalbe afore the twilight of the Sunday, which is called the Lords day: for when the Sonne of righteousness in the day of iudgement shal appeare, the godly shalbe raysed to the celebration of that eternall Sabbath, but the wicked by the horrible sentence of their terrible iudge, as it were by a fyrie and glittering sworde, shal by force be expelled from the fruition of Paradise, & that because through the instinct of Sathan, contrarie to the commaundementes of almighty God, they would wilfully eate of the Tree of knowledge of good and euill, and haue refused the Tree of Lyfe, which is Iesus Christe, the tast of whom is eternall lyfe. Howe true this is, you may easily perceauce, if you consider howe infinite the number is, which are vainely profounde in prophane knowledge, and how few there are which wholly addiect them selues to the study of Christianytie, which especially consisteth in the loue of God and our neighbours.

So that to conclude, by those thinges whiche I haue
breefly

breely sayde, and woulde at large haue vttered, had not my busynesse at this time binne the greater, you may perceaue, that the misteries of thinges to come containd literally vnder the very wordes of the creation, are no lesse, then are those comprehended in the other Stories of the olde Testament, which are shadowes of Christe. And wee also see that all the prophecies of Christe, of his Kyngdome, and of the Empyres and externall gouernements, are perfigured vnder outward thinges, whereby it may be gathered that the whole worlde, and what els foer is and may bee externall, is onely a thing accident, and signyfyeth the substaunce of some thinges in deede or spirituall operation. I saye moreouer that hee little profyteth by readyng the Scriptures, which looketh onely vppon the Letter: & yet I am not of opinion that all things are to be expounded mystically, for sometime to confyrme some principall poynt of Christian Religion, an interpretation must bee made accordyng to the true sense of the wordes, without Allegories: and yet are many thinges of that nature, that no way they can be vnderstoode without applications, figures, and mysticall speaking.

These thinges, because I cannot haue your presence, I haue thought good to communicate with you by wryting, which I beseeche you accept in good part. Mee thinkes by your Letters, that you are perswaded I haue publyshed some other Bookes, which is not so. But I haue conferred with diuers godly men about these and other matters which I haue thought vppon, and they haue earnestly gone about to perswade mee to put them foorth in Print, but my profession being the ciuill Lawe, my busynesse great, and the dooinge of them as they shoulde requireth longe time, great leasure, and muche studye, I

cannot

The Authors Epistle

cannot satisfie their desyres, for I cannot doo as I would.
Yet I haue not long since published certayne positions a-
bout the twofolde kynde of particular iustice, to be dispu-
ted vpon in the open assembly of Preachers with vs, which
disputations, being the hindred through the examination
of young diuines, was deferred a long while, whiche you
shall receiue a copie or two with these letters. Accept them
I pray you: and beare with my rude wrighting. For I en-
sure you I had no leasure to wright my Letters a-
gayne. And so fare you hartely, well deare
friende, and doubt you not, but as I wel
perceiue you loue mee, so yours I
am to commaunde in the

Lord, From *Emden*

the .29. day of

August. An.

1577.

FINIS.

Imprinted at London nigh vnto

the three Cranes in the Vintree, by Tho-

mas Gardiner, and Thomas Dawson,

for Andrew Maunsell dwel-

ling in Paules Church-

warde. 1578.

Fund

Ide

Collation

A-P⁴

Fdger

[Geveren, Sheltco a]

Author

Rare Book
Room

Call no.

Mgh 45
G247
En2
g 578

MR

LC-SN-X

Rare Book Room

Mgh 45

G241

En2

8578



*"I give these Books
for the founding of a College in this Colony"*

• YALE UNIVERSITY •
• LIBRARY •

BOUGHT WITH THE INCOME
of the
GEORGE E. IDE MEMORIAL FUND

W.F. HEPBURN

